

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Look for the Light

By Inez Brasier

Look for the light beyond the clouds
When the day is filled with care;
Look for the light beyond the clouds!
You will find it gleaming there.

Back of the clouds the sun is bright,
And beyond is heaven's glow,
Transfusing your burden of care
With glory light, I know.

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TO OUR CONTRIBUTORS

As the chronicler of the history of the church the REVIEW is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the REVIEW is interested in articles. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

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ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

Spanish Police Permit Reopening of Two Protestant Churches

Two Protestant churches in Barcelona, Spain, which were closed by police action, have been permitted to reopen, the National Association of Evangelicals disclosed in Washington, D.C. The churches were closed more than a year ago shortly after they started holding worship services in new sanctuaries. Two other churches that have been closed, however, must remain shut because the police have ruled that they represent new work resulting from proselytism.

Two Million Youngsters Will Have Court Records Before 18

Two million American youngsters who are now between the ages of 10 and 17 will have court records before they are 18 if the present trend in juvenile delinquency continues, the special Senate subcommittee investigating juvenile delinquency reported in Washington, D.C. The number of children appearing before juvenile courts for delinquency has increased two and one-half times since 1949, while child population has increased only 25 per cent, warned Sen. Thomas C. Hennings, Jr. (D-Mo.), chairman of the investigating group.

Southern Presbyterians Endorse Sunday Legislation

Laws restricting unessential business and commercial operations on Sunday are not a violation of church-state separation, the Presbyterian Church in the United States (Southern) declared at its 99th General Assembly in Atlanta, Georgia. In a report affirming the denomination's traditional observance of the Lord's Day on the first day of the week, the assembly declared that "civil legislation protecting Sunday as a day of rest for the majority of the American people is not sectarian legislation." It called on "thoughtful Christians, as citizens, to defend logical Sunday laws" against attacks by individuals or other church groups.

Connecticut Keeps Ban on Birth-control Data

A bill to allow clergymen and doctors to give birth-control advice as a health measure was defeated at a hearing of a Connecticut Assembly committee in Hartford. The action reaffirmed a statute that forbids distribution of birth-control information. Previously, attempts to repeal the law have failed at a number of other legislative sessions. Protesting the ban, the Connecticut Council of Churches called it "unenforceable" and said that parents have the right to plan their children. The Roman Catholic Archdiocese, on the other hand, expressed opposition to birth control on moral grounds.

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• EDITORIALS •

Prayer on Commencement Day

Dear Father in heaven: At this moment of achievement I praise Thy holy name for the privilege that has been mine of studying in this Christian school under God-fearing teachers. I thank Thee for the ideals that have molded and shaped my life while I have been here, preparing for service. I thank Thee for the friendships formed among both students and faculty. And now, Father, as I leave the cloistered atmosphere of this institution to go out into a needy world, I pray for a special anointing of Thy Holy Spirit. Make me stand for the right, uncompromising with sin, and true to the message that I love. Help me to be strength to the weak, healing to the sick, and salvation to the lost. May I, like the Master, be a blessing to all whom my life shall touch. Abide with me, I pray, until that great commencement day, so soon to come, when the crown of life shall be bestowed on each graduate. These things I ask in Jesus' dear name. Amen.

Traffic in Pornography

Seventh-day Adventist parents, already concerned by the tremendous problems of bringing up children for God in a corrupt society, recently were made aware of another peril to their youth—the growing traffic in pornography. The word “pornography” is made up of two Greek words: *pornē*, meaning “prostitute” or “harlot”; and *graphē*, meaning “writing.” In our day it is primarily used to describe obscene photographs and literature.

According to a story in the *March Reader's Digest*, “Today, and every day, a torrent of some 200,000 circulars offering this obscenity for sale will pour into our cities and towns—by mail, by express and by thousands of peddlers on foot and in cars.” Last year, some 50 million pieces of literature designed to sell this filth were sent out by first-class mail.

How big is the traffic in pornography? Big enough to do half a billion dollars' worth of business last year! Half a billion dollars is 25 times the total of all appropriations voted by our church at an annual Autumn Council!

It would be shocking enough if the pornography merchants were endeavoring to peddle their wares among adults, but the chief market they are aiming at is the youth of America. Three fourths of their advertising is designed to reach children from 11 to 18—the upper elementary through high-school age.

The Result

What is the result? According to FBI figures quoted by the *Digest*, “boys of 18 and 19 are committing more rapes today than males in any other age group. The percentage of rapists under 20 has gained substantially since 1940. Venereal disease is again on the increase, and over half of the cases are among teen-agers and young adults, an unthinkable condition just two decades ago.”

National leaders take a grave view of the situation. Senator Estes Kefauver, whose committee investigated the problem, said: “The volume of the traffic has reached such staggering proportions that we are aghast when we

contemplate the consequences of it. The material beggars description, and points to an alarming contamination of the juvenile mind.” And FBI Director J. Edgar Hoover has warned: “The activities of the muck merchants are national in scope. Your child can easily become one of their victims.”

Parents who understand the serious responsibility God has placed on them will not regard with indifference this mounting threat against the characters of their children. Sensing the eternal and soul-destroying consequences that can result from this insidious appeal to base impulse, they will do everything possible to protect their children from its influence, keeping a watchful eye on the mail that enters the home, and evaluating carefully their children's companions.

They will also do their part in helping to destroy the pornography traffic by turning over to local post office authorities all envelopes and circulars of a vile nature that come through the mail. This will aid Government attempts to trace sources of the obscenity, and prosecute the producers.

Inspired Counsel

Years ago the servant of the Lord wrote: “It is the special work of Satan in these last days to take possession of the minds of youth, to corrupt the thoughts and inflame the passions; for he knows that by so doing he can lead to impure actions, and thus all the noble faculties of the mind will become debased, and he can control them to suit his own purposes.”—*Child Guidance*, p. 440.

Speaking of the strong influence of evil reading and pornographic pictures, she declared: “This is an age when corruption is teeming everywhere. The lust of the eye and corrupt passions are aroused by beholding and by reading. The heart is corrupted through the imagination. The mind takes pleasure in contemplating scenes which awaken the lower and baser passions. These vile images, seen through defiled imagination, corrupt the morals and prepare the deluded, infatuated beings to give loose reign to lustful passions. Then follow sins and crimes which drag beings formed in the image of God down to a level with the beasts, sinking them at last in perdition.”—*Testimonies*, vol. 2, p. 410.

Perhaps the greatest sin that can be charged against many parents is that they are neglecting to safeguard their children from preventable contacts with evil. It is impossible, of course, to insulate the young from sin in all forms (and such a course would not be ideal anyway, inasmuch as it would not develop character), but parents should at least keep the contacts to a minimum and should do everything possible to prepare their children to meet temptation successfully. They should instruct them in that which is right, and warn them against that which is wrong.

If parents fail to show due regard for the influences that surround their children, it is possible they may someday awake with a start to realize that they have waited too long to take effective action. They may share the experience of Lot when he endeavored to save his children from the destruction of Sodom. How can we hope to have all the members of our little flock with us when Jesus comes if we are now unconcerned about the wolves that are seeking to destroy them?

K. H. W.

The Ninth Beatitude

If there were a ninth beatitude it might read, "Blessed is he who, having nothing to say, cannot be persuaded to say it." Perhaps, also, the Master would have added that such a person is truly "great in the kingdom of heaven." It is infinitely better for one to remain silent and let other people think him a fool than it is to open his mouth and thereby remove all doubt from their minds.

A former President, affectionately known as "Silent Cal," wrote in his autobiography, "I have never been hurt by anything I did not say." Only words we have carefully weighed are likely to carry weight when we say them. Said the Wise Man, "He who spares his words has true wisdom; and he who keeps cool in temper is a man of intelligence. Even a fool is counted wise, if he keep silent—intelligent, if he close his lips." We, too, shall be wise if day by day we make the psalmist's prayer our own: "Set a guard, O Lord, over my mouth; keep watch at the door of my lips." Proverbs 17:27, 28; Psalm 141:3, Goodspeed.

R. F. C.

"I've Got Friends"

Marjorie Burtow tells the following story about a mother who was enrolling her six-year-old son in kindergarten. As was customary, the teacher began asking a series of questions for her records.

"Does Donny have any older brothers?"

"No."

"Younger brothers?"

"No."

"Older sisters?"

"No."

"Younger sisters?"

"No."

Donny, who had grown increasingly unhappy and self-conscious under this educational inquisition, suddenly burst out defensively, "But I've got friends!"

Perhaps friends can never quite take the place of brothers and sisters, but no boy or girl, or man or woman, who has friends should consider himself poor. Friends make one wealthy. They are a priceless asset that helps make life meaningful.

Our dearest friend, of course, is Jesus. He is a "friend that sticketh closer than a brother" (Prov. 18:24). "Other friends may prove untrue; Jesus never fails." May we give our heart's warmest and most tender affection to this heavenly Friend.

K. H. W.

The Gates of Heaven

Soon after the first Sputnik flashed across the sky Werner von Braun, chief architect of the Army's sturdy family of Jupiter rockets, predicted that space travel would "free man from his remaining chains, the chains of gravity, which still tie him to this planet" and "open to him the gates of heaven." Recently, seven men were chosen to be America's first explorers of space. By a series of rigid psychological and physical tests the seven were selected from 110 who had previously been picked by electronic computers from the nation's top test pilots. These seven charmed men are to be known as Astronauts, because, as the word suggests, they are destined to navigate among the stars. Their adventure has been named Project Mercury, doubtless because the earthly gods of science now expect for the first time to send a human messenger out upon the shadowy trails of outer space.

The seven Mercury Astronauts survived the most rigid series of tests that human ingenuity could devise and to which human beings have ever been subjected. These strenuous tests were deliberately contrived to select men of "great courage, outstanding physical development, first-class intelligence, and emotional stability." If the chosen seven had all turned out to be hard drinkers we doubt not that liquor industry ad writers would already be impressing us with the fact. If they were all agnostics, others might point to them as proof that so-called free thinking makes better men by liberating them from the shackles of religion. If all had proved to be Roman Catholics we would doubtless be reading press dispatches extolling the merits of their religious background and picturing them attending mass together. In proportion to the total population of the United States, only three should have been Protestants and the other four should have included one or two Roman Catholics and two or three non-Christians. But is it only a chance coincidence that the men thus impartially selected are all churchgoing Protestants? Possibly so. There is no way of knowing. But may it be that in the selection of these seven stalwarts there is reflected something of a practicing Protestant faith in God and a dedication of life that have the power to transform an ordinary mortal into a superior type of person? A living Christian experience, we submit, *should* set a man apart from his fellows as better qualified physically, mentally, and emotionally to cope with the complex problems of modern life. The Mercury Astronauts would seem to be living testimonials to the power of the gospel to bring out the best there is in a man.

Living by Principle

Two thousand five hundred years ago another group of stalwarts distinguished themselves in a similar series of tests. Daniel and his three friends were the product of a course of training based on revealed truth, and according to the Inspired Record the personalities thus developed made a most favorable impression on Babylonian officialdom. Ere long there arose an opportunity to demonstrate the superiority of the principles of healthful living associated with their earlier religious training, and as a result Daniel and his companions proved to be physically superior to all the other choice young men in training for the royal service. In the test that marked the close of their period of court training, these Hebrew worthies proved to be "ten times better" intellectually than any of their competitors. The Scriptures imply that this series of achievements came as the logical result of a conscious purpose to be loyal to the revealed principles of emotional, physical, and intellectual life.

The witness of Daniel and his companions, and more recently of the seven Mercury Astronauts, we believe, testifies to the fact that the revealed principles regulating our emotions, our bodies, and our minds—if cherished and applied—will enable us, as Seventh-day Adventists, to realize the highest attainments possible to man on this earth. "Balanced by religious principle," we too "may climb to any height" (*Fundamentals of Christian Education*, p. 83).

These principles are not arbitrary taboos that proscribe certain forms of physical, mental, and emotional activity. They are laws ordained by a wise Creator for our immediate and ultimate good. It is these principles that make it possible for us to escape "the corruption that is in the world through lust" and to become "partakers of the divine nature," and that make us eligible to the "exceeding great and precious promises" of God's Word (see 2 Peter 1:4). Indeed, faith in God and loyalty to Him free us from the chains of sin that now bind men to this planet, and one day they will open to us the gates of heaven.

R. F. C.

Meeting the Challenge

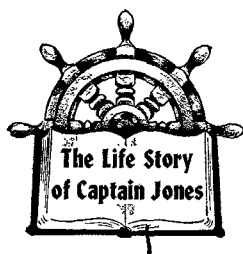
By A. G. STEWART

BEFORE the government will give permission for Europeans to settle on the land in the Solomon Islands they must have the consent of the natives by unanimous agreement. Until a few years ago they caused much trouble by fighting and killing." So wrote Pastor Jones in a letter telling the story of their arrival in the Solomon Islands and their attempts to establish a mission.

"We sailed across to Redova where as yet there are no missionaries, the natives having refused to have any on their land up to this time. They eagerly asked us to open a school among them, but could not come to terms among themselves about the land.

"From Redova we sailed across to New Georgia, up the Viru River, where we held a council with the people. After some discussion they decided to lease us land and to erect a native building for the schoolhouse. This was an excellent opening that we could not ignore. From Viru we sailed on to the Morovo Lagoon (one of the prettiest and largest lagoons in the world) where we met the chiefs and also held councils. The Morovo District Commissioner came with us and was of considerable help. It is not long since these natives massacred some white people. Many of the older men were murderers, but we are of good courage and know that the Lord is with us. Our visits have been blessed among them and we have decided to open up work at Viru and other places in the Morovo Lagoon. The Lord's command is to go forward."

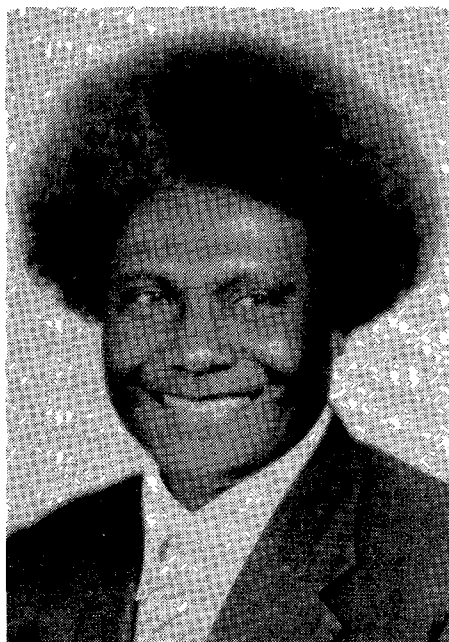
A little later Sister Jones wrote: "I do not know how we would have managed without a boat. The only way to travel from place to place is by water. At present we have to go eighty miles for our mail and supplies. While the boys who will attend our school are clearing the land and putting up a leaf house, we are studying the language most used here, and feel that we are making good progress. With God's help we hope soon to be able to converse with the natives in their own tongue. They seem to be really bright and promising lads and we pray that



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many of them, after accepting the gospel, will help to carry it to others." The Viru Mission, the first to be established by Captain Jones in the Solomons, was the testing ground for success or failure in those islands.

A few traders and planters lived here and there throughout the Solomons, and each division of the group had its district commissioner representing the British Government. These men could and did resort to modern firearms for their protection. Not so with the Joneses. Their trust was in the Lord, in whose keeping they knew they were safe.



Kata Ragoso, one of Captain Jones's converts in the Solomon Islands.

Writing from Viru soon after beginning their work there, Captain Jones commented: "This is our first mission station in the Solomon Islands. It is a beautiful place, with a peaceful harbour. It was with much caution and many prayers that we were led to decide on starting at Viru. Perhaps no people on earth have been more firmly held in the grip of devils than the people of these islands."

Preferring to sleep on the deck of their little vessel rather than in the stuffy cabin, Pastor and Mrs. Jones, after committing themselves to the Lord, had just fallen asleep one night when suddenly they were awakened by a rhythmic tap, tap, tap of paddles on the topside of a canoe being propelled up the river toward them. Then the canoe, filled with almost nude savages, drew alongside. The occupants dropped their paddles, picked up heavy clubs, and scrambled aboard to take possession of the ship. The little captain and his wife were alone and entirely at their mercy. What could they do before these powerfully built, battle-scarred warriors? Other white people had been captured before, their ships plundered, and the spoils divided among the attackers. In some cases the ship's personnel had been put to death.

The little man of faith stepped into the midst of the savages, with no defense save the presence of God. Speaking to them in a smattering of pidgin English, he began, "Me fella missionary." He then went on to tell them that he was there to help them, to teach their children, to minister to them in trouble and sickness. For a while they talked excitedly among themselves, and then peered into the kindly faces of the missionary and his wife, who smiled and spoke gently. They conferred together again, then squatted on the deck. A spokesman stepped forward. "Yes, e good," he said. "Me fella wantim mission. Me lik you makim school."

Before the natives left they brought forward a young man named Buluhiti and presented him to Pastor Jones. Buluhiti knew the waters thereabout

and could safely pilot the ship from place to place. Others stepped forward and offered their services as boat crew. The victory was won. Now the Joneses had help as well as the assurance that God had heard their prayers. The captain spoke to them of the love of God, which somehow impressed their darkened hearts. A beginning had been made, and our pioneer missionaries felt assured that in time there would be an abundant harvest.

Building at Viru

A little later Captain Jones wrote as follows: "We are still living on the *Advent Herald*, moored to a small jetty at the mouth of the Viru River. Our boxes and goods are stored on the other side of the river, in a trader's shed. Some little distance away a group of men are clearing land for the planting of gardens and we are erecting a native schoolhouse. While the Viru district is one of the smallest in our territory, there are cogent reasons why we are starting here."

On Viru they first erected their ready-cut two-room cabin sent out with them on the steamer. It was subsequently moved to other islands as they pioneered the work elsewhere. The Viru River proved to be a good base from which to begin larger efforts.

In writing of his subsequent reconnoitering, Captain Jones said: "Our visits among these people have been blessed, and from our beginning at Viru we will open up mission stations as far away as Gatukai Island in the south of the Morovo Lagoon. The chiefs of each district are expecting us, and are holding the places for us. May we not disappoint them nor delay. The Lord commands us, 'Go Forward,' for the time is short."

The response on the part of the young people, particularly the boys attending school, brought great inspiration to these intrepid missionaries. Commenting on their progress, Pastor Jones wrote: "Would it not encourage your hearts to hear young men of only sixteen weeks' schooling and reclaimed from darkest heathenism stand up humbly before scores of people and calmly yet capably tell the stories from the Bible as learned in the Sabbath school? The story of Creation, of Moses, of Elijah, the crucifixion, and the judgment. Well, this is what you would see at Morovo."

Pastor Jones was so perplexed with the spread of the work that he sent an SOS for more workers before he had been in the Viru district two years. In a short time three families were sent from Australia to meet these calls.

Captain and Mrs. Jones were thankful for their success in making friendly contact with the native people, securing the promise of land and

material support in erecting school buildings and the planting of gardens. But a most powerful and subtle force was yet to challenge them—strongly entrenched witchcraft. It was a power of which all the natives were afraid.

The missionaries soon found that the people were steeped in this worship of devils, and their superstitious fear of the witch doctor influenced their lives at every turn. The witch doctor could decree who should die and who should live.

There was also the *ponda*, or *pela*, a spell that could be cast over a person by another possessed of occult powers. The British Government had forbidden this practice, but it was still frequently used. Another common custom was to secure something belonging to another person, or his food, and place *pela* upon it. Though the victim might be in robust health at the time,

At His Feet

By Margaret Locke

Just yield, repent, confess, and claim
The merits of that matchless Name;
Then in Christ's strength thy wily foe
Each moment of the day o'erthrow.
Keep looking at the cross of love,
And upward to the crown above;
Then when thy victory is complete,
Lay down thy trophies at His feet.

he would soon become conscious of the spell, surrender his will to live, lie down, and in a few days would die.

The Joneses instituted morning and evening worship with the people, studied the Word of God with them and had them memorize certain passages. Gradually they lost their fear of the *pela*.

Fortified by habitual prayer to God, and exercising faith in His power to save and to keep, these once-degraded people rose to a level in Christian practice and devotion equal to that found in much more civilized places and communities. Because revenge or covetousness is the usual motive for the practice of witchcraft, and since the very opposite characteristics motivate the Christian, a striking contrast soon became apparent. The New Testament, filled with examples of the power of God to cast out devils, greatly strengthened the faith of these babes in the faith. Prayer for the sick was frequently answered in a remarkable way, and as a result the witch doctors were left to themselves, while the "house lotu," or place of worship,

became more and more crowded with worshipers of the true and living God.

In a few short years Captain and Mrs. Jones witnessed a remarkable change among the people surrounding the "Vina Juape Rane" mission. Where heretofore the shackles of superstition and fear had bound every soul, and savagery and suffering stalked wantonly through the land; where women, treated like dumb beasts, were sold for so many yards of strung shells; where children lived in a state of hushed dread; where families lived in dread of a sudden night raid destroying their home—a new day had dawned. How wonderful was the change in all these former conditions! The hillsides and riverbanks now echoed and re-echoed with the chatter of a freed people and the happy laughter of children at play. As the day dawned and sunlight flooded the hills and valleys, prayers and songs of praise could be heard rising from the newly erected homes, or from the new "house lotu."

Like Israel of old, morning and evening praise became the established rule of daily life as well as the joyful observance of the Sabbath from sunset Friday to sunset Sabbath. How all this must have greatly cheered the hearts of these pioneer missionaries to the Isles of Solomon! A favorite text that was underscored in many Bibles of the natives was Psalm 40:2 and 3, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." From the deepest depths of sin and savagery they had been lifted to the newly found heights of Christian living and security, with all of its moral, social, physical, and spiritual benefits.

A new day had dawned for them, filling their minds and hearts with the joy and peace that come only with the personal acceptance of Jesus Christ as Lord and Saviour.

Stalwarts Among First Converts

As had happened before when the gospel was introduced to the people of the Polynesian Islands, there were found among the first converts to the new faith some real stalwarts, who were comparable in many ways to the young Hebrew lads in Babylon, determined to be true to the new, heaven-born principles under all circumstances.

Without a written language with which to begin to educate them, Pastor and Mrs. Jones prepared an alphabet and slowly compiled lists of words, giving their meaning in simple English. At the same time, they taught these young men to read portions of

the English Bible. The results of the teaching were marvelous, and rapid beyond the most sanguine hopes of the missionaries instructing them.

There were the sons of Chief Tetrango. One of the first was Peo, a lad of seventeen, who came right out of the stronghold of heathenism to imbibes the spirit of the truths of the Bible. He was followed by his younger brother, Kata Ragoso, whose name is cherished and respected by Adventists everywhere. Then came Pana, a little older than Peo, who was a medium through whom the evil spirits communicated their threats to any who would not yield to their control.

In the chief's household was a slave lad, Jugha, who though small of stature was bighearted and devoted to his master and family. His development in Christian virtue was outstanding. With him was Kioto, a slave by adoption into this same family. In all the stories of mission adventure nothing more marvelous or inspiring can be found than the stories of what was accomplished under the blessing of God in and through these and other lads who joined themselves to the mission at that time.

Their early development in the art of reading and translation was capitalized on by Captain and Mrs. Jones. With the enlightenment that came to their own souls through the knowledge of Scripture, there came to these men the compelling urge to carry

the light to all around them who were still in the darkness of heathenism. They wanted to win them to God and to the truth that had done so much for them.

Peo—tall and dignified, with personality radiating from his ebony face and his clear eyes and pearly teeth contrasting so sharply with the bleary-eyed village youth, whose teeth were broken and red from betel-nut chewing—soon became a marked man in the villages, commanding an ever-widening prestige. With unusual devotion he applied himself to the study of the Word. Soon his place as a teacher and translator was valued by the missionaries to such a degree that he was fully employed on that work. Then he learned to use a typewriter and to operate the little mission hand press. He was soon producing literature for his people in their own tongue, to their great joy and satisfaction.

Among the first literature to be so produced was the Sabbath school lesson in the Morovo language. Regular and punctual attendance at Sabbath school has been a characteristic of the Adventist mission throughout its history, and to Peo and his associates must go a great deal of the credit for this successful beginning.

The life and labor of Pana has also been wonderfully helpful to the missionaries. This is most remarkable, for he was a medium for spirit worship

and devil control. His acceptance of Christianity brought upon his head the wrath of the evil one. This happened by a series of strange incidents in which he suffered personal violence at the instance of the wicked spirits.

Listen to his own testimony: "In former times I was in the devil's business. When I became a Christian the devils came and troubled me. They came to my house and knocked. This took place on many occasions, but I would pray and they would flee. One day, accompanied by Kioto and Jugha, Peo and I went in a *mola* [canoe] along the shore where the water was quite calm, and the devils came and shook the canoe so violently that our combined efforts could not steady it. This continued for a full half hour. At that time we did not really know how to pray, or we would have been able to stop the rocking



HARRY BAERG, ARTIST

Speaking to the party of savages that had boarded the ship, Captain Jones began, "Me fella missionary."

without difficulty. When the canoe would shake, a voice from a bush on the shore would cry out like a man. We knew that no man was there, and so we were sure it was the devil. The devil-men warned us that if we followed the teachings of the Bible, we would surely die. Many times they got very angry with us. They told us that we could go to school and learn to read and write English, but on no account must we follow the Bible or sing hymns in our houses, for the devils would get very angry."

Pana's faith in God never wavered, and his subsequent labors in teaching and preaching, editing, healing the sick, and leading hundreds of the people of Ranogo to accept the gospel of Christ give full proof of his apostleship.

Much could be written of the work of Kata Ragoso, upon whom the mantle of Peo (now deceased) fell, and of his monumental work in connection with the complete translation of the Bible into the Morovo language. As an assistant to the superintendent, and as a reliable and dependable counselor, he proved his worth. His appearance at two of the General Conference sessions and his visits to Australia and New Zealand have left an impression on the minds of all who have met him and heard his message.

How wonderfully has the promise to our beloved Captain and Mrs. Jones been fulfilled, that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

How to Share Camp Meeting With the Home Church

By James W. Carty, Jr.

[This summer many Seventh-day Adventists will attend camp meeting. Many others will not have that privilege. We believe that the following suggestions made by the religious news editor of the *Nashville Tennessean* concerning church conferences and conventions will enable those who go to camp meeting to bring its spirit and its blessings back home with them, to be shared by those who were not able to attend.—
EDITORS.]

IDEAS set forth at a church conference should be like seeds carried home by those who attend, and planted in other minds, thus extending the influence of the meeting. But some thoughts never germinate, grow, and spread because they are not captured effectively by the participants at a religious meeting.

Upon returning to their home church from a religious assembly, some delegates fail to report adequately the significant events that took place. They deliver summaries that do not reflect the concrete results of the sessions. They may describe the meetings with enthusiasm but in vague terms: "It was an exciting time. The speakers were outstanding and really moved the listeners. I was impressed by their impact upon the city where the convention was held."

Sometimes these all-too-general remarks may be supplemented by a few statements from some of the principal addresses. The delegate may even list resolutions that were voted. However, his report is in no sense an analysis or evaluation. In fact, it may fail to

relate the happenings into any unified, interpretative whole. The account is superficial. The home church does not perceive that any theme pervaded the sessions.

So the delegate feels frustrated because of his inability to communicate the inspiring meditations, the meaty content of the addresses, the mood reflected in the singing, the dynamics of the events. The home audience hearing his report does not gain the impression of "having been" at the meeting; in fact, it feels cheated after listening to his uninspiring summary. The church may even wonder whether any vital things actually happened.

However, when delegates make sufficient advance preparations, they gain the most possible benefit from a conference. Then when they return home they are able to do a more effective job of interpreting their observations and experiences to their church.

Moreover, they also are better equipped to witness before nonchurch members. Often a friend—who has yet to accept Christ—will ask a follower of Jesus, "What happened at your denomination's conference? I knew you were away. Was the program worth attending? What of significance took place?"

It is tragic if the delegate cannot answer these questions in a straight-

forward, forthright manner. Intelligent replies are needed. If the delegate is unable to provide an interesting, meaningful summary of activities and speeches, then his friend may feel that the sessions produced few lasting impressions on his Christian comrade. An opportunity for witnessing—and possibly for converting someone to the cause of Christ—will be lost.

What can be done to help a delegate—especially an inexperienced one who is planning to attend his first conference—to prepare himself to grasp and interpret the meaning of the meeting? First, a pastor should discuss—before the meeting—the significance of the forthcoming conference program. For one thing, a convention is designed to provide an overview of the larger program of the kingdom—to show the wider work to which local churches and their members contribute.

Next, a delegate must be impressed with the need of going to a conference in the spirit of eagerness to learn. Such meetings are educational and spiritual adventures in feeling again the power of God and the resources He gives His followers to lead others aright. Much good can be obtained if participants have a desire and a mental set to listen, understand, and appreciate. If they go with the attitude that nothing important will happen, they are inviting disappointment. For then they may shrug off the vital as being of small value—just to prove their point that things of little consequence happened.

The delegate should take to heart some of the principles of learning and memorizing: For example, in his mind or in conversations with other delegates at the conference he should repeat an idea three times. Then he will be more likely to make that idea a part of himself. He will not only tend to remember it but will see the import, the implications, the consequences.

Study the Main Theme

Most important, a delegate should note the main ideas in each speech, devotion, resolution, report, and in other activities. He should strive to understand how these thoughts and happenings relate to the main conference theme.

Suppose, for example, that the conference has the theme "Seek Ye First the Kingdom." This theme may be listed on a printed program or on a banner on the wall behind the speakers' platform.

Looking for this over-all perspective and seeing how the different parts of the program fit together is like reading a table of contents before be-

Land in Sight

By Pearl C. B. Ellison

Life is like an ocean.

Sometimes the waves are calm,
And we sail through the years of our
journey

With nought to molest and alarm.
And we glide along in the sunshine,
With sails all steady and white,
And right on the wide horizon
The land of our dreams is in sight.

Life is like an ocean.

Soon the boat will be tempest tossed,
And we ask the Master Mariner
To save us ere we're lost.

For the sea is whipped to fury
As on comes the darkened night;
But, oh, in the far-flung distance
The land of our dreams is in sight!

O what a throng of victors!
What anthems of delight!
What radiance and splendor!
The deathless land of light!

ginning the book itself. Whether at a conference, listening to song and sermon, or at home reading a book, the participant is looking for the overview.

The delegate would want to listen closely to a speech by the conference president on ways to seek the kingdom. He would listen to testimonies of people who would declare how others had been brought into the church, and their reaction as they became more responsive to God. The participant would listen to devotions that suggest ways to do a more effective job of carrying out in his own life the purposes of Christ.

A delegate should be prepared to take notes—extensive notes. In fact, he should take along two notebooks to a conference. One notebook should be for making a comprehensive record of activities as they transpire. It is better to write down some things that may not be needed than to neglect to record facts and information that cannot later be recalled. The precise wording of a speech may elude a person after returning home despite his struggles to remember the message. Yet it would be this exact phrasing that conveys the particular meaning intended in the original address.

In time the second notebook will be used to record a condensed report of the longer version, for eventually the delegate will go over his main body of notes and cut them down so as to get his report within the time confines allotted him at his home church.

On page one of the notebooks the delegate can put the main conference theme. Then he can prepare his outline, leaving space to fill in the sections.

As each event progresses, the delegate can take sufficient notes so that the meeting will be understandable to him. He also should record quotations—some direct, some indirect—of the main points of speakers. The exact wording of messages adds reality and a personal touch.

The delegate should review his notes at the end of each day of the conference. He also should select three or four thoughts that best advance the main theme of each speaker and record these in the notebook with the briefer report. This repetition of going over his notes will reinforce his understanding.

If he has a roommate he may discuss the points with him. Sometimes a person may miss a point or two simply because there was an unexpected noise in the auditorium or perhaps something else that caused his attention to wander briefly. So he needs to discuss the sessions with others to see if he heard and understood everything.

After the conference ends and the delegate returns home, he should re-

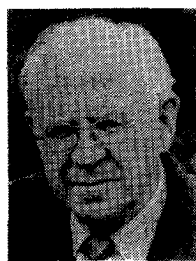
view both sets of notes. Then, the night before his report to the congregation, he should take paper or index cards and outline his report—to stay within the time allotted. If he is scheduled to give a 10-minute report, it should be of that duration—not 5 or 20 minutes.

If the report is at a Sabbath service, then perhaps one page of the bulletin might have four or five one-sentence "Quotations Worth Thinking About From the Conference."

It is effective if the delegate begins his report by describing the most significant thing that happened at the meeting. Next, he can relate his observations on the main conference theme. Other events in turn can be described by him—an unfolding, interesting development of activities and messages. This approach will make for unity, validity, and appeal. His report will have content and be compelling and persuasive. The delegate will discover that his experiences—both in attending the conference and interpreting it at church back home—have been peak moments in his life. He will have the satisfaction of a job well done. His report—a living testimony—will link the working of God at the conference to the working of God in the local church.



Matthew E. Ellis



Matthew E. Ellis, known among his many friends in Angwin, California, and elsewhere, as "The Sage of Howell Mountain," is now eighty-two years old. His entire adult life has been spent in conference and institutional work. The Ellis family lived for many years in Minnesota. The father was a superintendent of church work in that field and the mother was the home missionary secretary of the conference for a long time. She was the author of *The Missionary Idea*, a small book used by our early conference home missionary secretaries as a guide in their work.

Matthew learned the printing trade while attending high school. He graduated from Union College in 1898 and was president of his class. Then he had charge of the college print shop there. For seven years he served as home mis-

sionary secretary of the Nebraska Conference, and one year in the same position in the Central Union Conference. After managing the college printing plant in Keene, Texas, for a time, he was called to the management of the large print shop at Pacific Union College. Here he served for many years. In the first thirty-one years of service he lost only one day because of sickness.

As the missionary secretary of the Nebraska Conference, Brother Ellis developed the well-known Investment Fund. Later it was adopted by the General Conference Sabbath School Department. Brother Ellis has written many articles for our own and other publications. He authored the little books, now out of print, entitled *Letters From Dad* and *Flashes of Light on Obscure Lives*. He was frequently called upon for speeches in the Rotary and other service clubs. For nearly thirty years he acted as treasurer of the college church in Angwin. Failing health has retired him from active service, but he is still helping others with his wise counsels. Through the years Brother Ellis gave scores of outstanding chapel talks at the college, and hundreds of students will long remember his highly interesting and practical messages. His good influence is today being projected through the lives of former students now in denominational work around the world.

ERNEST LLOYD

God's Infinite Justice

By Robert H. Pierson

SEVENTH - DAY ADVENTISM proclaims both the love of God and the justice of God. Each finds its highest expression in the cross of Calvary. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Here is revealed the ultimate destiny of every man born into this world. He will have everlasting life, made possible by God's love, or he will perish, as God's justice makes certain. Which destiny will be yours and mine depends upon our own choice. God places before us "the way of life, and the way of death" (Jer. 21:8; Deut. 30:15). "When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself."—*Steps to Christ*, p. 72. (Italics supplied.)

"God so loved." Who can probe the depths of those last two short words, those seven letters describing the Father's perfect compassion for His fallen family! "Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond."—*Testimonies*, vol. 5, p. 740. Seventh-day Adventists accept that matchless love and the supreme sacrifice it inspired—Calvary.

The Advent message likewise proclaims the justice of God. He is "keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Ex. 34:7).

Eight salient facts stand out in God's revelation of His justice. They are:

(1) Satan, the devil, was once Lucifer, Heaven's covering cherub, (2) Lucifer sinned, therefore he deserved to be punished, (3) as Satan he was banished from the immediate presence of God, (4) he will finally be destroyed in the lake of fire, (5) man was created perfect, in the likeness of God—an expression of the Father's love, (6) man sinned, therefore he deserved to be punished, (7) sinful man's greatest punishment will be eternal separation from God, (8) sinful man's physical punishment—annihilation—will be death in the lake of fire, an expression of God's unerring justice.

Jesus teaches that Satan at one time was in heaven. "And he said unto them, I beheld Satan as lightning fall from heaven" (Luke 10:18). This is the testimony of the Master Himself. If Satan fell from heaven it is evident that he must have been in heaven. The Revelation of Jesus Christ (Rev. 1:1) likewise declares that "the great dragon . . . that old serpent, called the Devil, and Satan" (Rev. 12:9) was "in heaven" (verse 7). This is not the fanciful interpretation of some early

Church Father; it is the testimony of our Lord, who is "the faithful and true witness" (Rev. 3:14).

Lucifer, before falling into iniquity, occupied a high place in heaven (see Eze. 28:12-19). The prophet gives us more information regarding Lucifer in his unfallen state. He indicates that he was a created being: "Thou wast perfect in thy ways from the day that thou wast created" (verse 15). And of course Christ, the Son of God, had part in the creation of this beautiful covering cherub. "By him were all things created, that are in heaven, and that are in earth, visible and invisible" (Col. 1:16).

But Lucifer "came to indulge the desire for self-exaltation."—*Patriarchs and Prophets*, p. 35. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness" (Eze. 28:17). "Thou hast said in thine heart, . . . I will exalt my throne above the stars of God . . . ; I will be like the most High" (Isa. 14:13, 14).

Heaven's Harmony Broken

Now the perfect harmony of heaven was broken. Despite the tender appeals of God, Lucifer allowed his jealousy of Christ to prevail. The inhabitants of heaven, assembled before the throne of God, "joyfully acknowledged the supremacy of Christ. . . . Lucifer bowed with them; but in his heart there was a strange, fierce conflict." Lucifer left "his place in the immediate presence of the Father, [and] went forth to diffuse the spirit of discontent among the angels."—*Ibid.*, pp. 36, 37.

Christ, through His Revelation, speaks of this conflict. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels" (Rev. 12:7). God permitted the strife to last only long enough for all the angelic host to fully discern the character of him who had disturbed heaven's harmony. This accomplished, God "cast them to the earth," "neither was their place found any more in heaven" (verses 4, 8). God had revealed His love; now justice must be meted out to the rebellious cherub and his followers. Satan was banished from the immediate presence of God.

Satan's ultimate end? Inspired prophecy makes it clear; divine justice makes it certain. "Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee" (Eze. 28:18).

Again, through His Revelation, Christ reveals the time, the place, and manner of Satan's final end. The time—"when the thousand years are ex-

A Little Flower

By Claude H. Melton

I strolled along a woodland path,
And what should I there see?
A tiny snow-white flower
Looked up and smiled at me.

Said I, "I scarcely see you."
The little bloom replied,
"I'm just as nice as all the rest
In spite of smaller size."

So then I took my microscope.
Each dainty petal seemed
A carpet of translucent balls;
With rainbow tints they gleamed.

"I marvel, little flower,
For you are very fair.
Your beauty and your glory
Can God alone prepare!"

pired," at the end of the millennium—one thousand years after the second coming of Christ (Rev. 20:7). The place and manner of the final punishment of Satan—when "they [the wicked] went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: . . . fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone" (verses 9, 10).

How complete will be Satan's destruction? Both Christ and His prophet, Ezekiel, declare he will be devoured by flames in the lake of fire. Devour means "to lick up greedily." The fire will reduce Satan and his angels "to ashes" (Eze. 28:18). "Never shalt thou be any more" (verse 19). Just as the Father's love has been revealed in bearing long and patiently with Lucifer, the author of sin, God's justice will be satisfied in his final destruction.

Man has chosen much the same course as did Lucifer. Created in the image of God (Gen. 1:26) Adam came forth perfect from his Maker's hand. He "was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy." —*Ibid.*, p. 45. "God made man upright; He gave him noble traits of character, with no bias toward evil." —*Ibid.*, p. 49. But Satan, "cast out

into this earth," was bent upon the early destruction of the perfect pair placed in Eden.

The third chapter of Genesis relates the sad story of man's fall. It is too well known to require repeating here. Man, like the one who had caused his downfall, must now be banished from the immediate presence of God. "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:23, 24). This first banishment from the Divine Presence is no doubt symbolic of the final separation from God the unrepentant sinner will experience at the last judgment.

If Calvary demonstrates God's ineffable love, it likewise reveals His justice. Sin means separation from God. Sin means death. To redeem man Christ must suffer both. The violation of God's law demanded death. The law could not be abrogated. The penalty must stand. The Saviour must become man's vicarious sacrifice. In that awful moment of anguish He cried out, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). Upon the cross Jesus experienced the awful separation from His heavenly Father. "Christ felt the anguish which the sinner will feel when mercy shall no

longer plead for the guilty race."—*The Desire of Ages*, p. 753.

Christ, in Revelation, pictures the lost of all ages as being finally separated from God. With Satan they surround the Holy City (Rev. 20:5-9). What remorse will be theirs on that day when they realize all their evil choice has cost them. They stand without excuse, sentenced to eternal separation from their heavenly Father and the redeemed. But that is not all.

"The Wages of Sin Is Death"

The wicked shall suffer eternal death. Christ and the inspired writers make this clear. Paul declares, "The wages of sin is death" (Rom. 6:23). Jesus says this punishment, this death, is everlasting (Matt. 25:46). It is a death from which there is no resurrection. God's justice demands the eternal death of the transgressor.

Christ, the Revealer of truth, reveals the medium of punishment. The wicked antediluvian world was destroyed by a flood (Gen. 7-9). Evil man's final destruction will be in the lake of fire with Satan, the one they chose as their leader. "This is the second death" (Rev. 20:14, 15). The Advent message accepts what Jesus taught regarding the punishment of the wicked—it is destruction in fire that will devour them (verse 10).

Some say Seventh-day Adventists do not believe in hell. The Advent message—revealing God's justice—depicts a very real hell. The Bible hell is so hot that it utterly destroys, devours, consumes. "Some are destroyed as in a moment, while others suffer many days. All are punished 'according to their deeds.' . . . His [Satan's] punishment is to be far greater than that of those whom he has deceived. . . . In the cleansing flames the wicked are at last destroyed, root and branch.—Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah."—*The Great Controversy*, p. 673. God's Word affirms it. As a people we preach it.

The Advent message likewise proclaims escape from this awful end. If the justice of God demands the final punishment of the unrepentant, the love of God proclaims glorious deliverance for those who will follow Christ and accept His proffered salvation. "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Eze. 18:32).

The Advent message contains an earnest appeal for lost men and women, both outside the church and within, to forsake sin and find deliverance from the wrath to come.

Minute Meditations

Bushes Aglow

By C. G. BELLAH

Moses, the rugged old statesman, 120 years old, had come to the end of the long trail. The weary wilderness journey was over, and he was bidding farewell to his people. His mind ran backward in loving retrospect. Once more he was young, and tending sheep in the desert near Mount Horeb.

Once again he stands awestruck and worshipful before a lone, knotty, stunted acacia bush. It is still vividly visible, even across the long, eventful interval. His old heart is thrilled as it has never been since that glad some day.

Suddenly the bush is all ablaze again. But it is not consumed. It is on fire with a divine radiance, for God is veiled within its gnarled branches. Again he draws near, with bared head and unsandaled feet, for the very ground is holy. The bush is all aglow with brightness, as if color kissed by some gorgeous rainbow. Once more he hears the voice of God,

calling, fitting, and empowering him for his lifework. The great "I Am that I Am" spoke with gentle voice and assuring words. Many times during the century God had appeared to him, but the bush appearance was the sweetest of all.

He thinks not now of the Passover angel, crossing the Red Sea, the thundering on Mount Sinai, the pillar of fire and cloud, nor the smitten rock. None of these could eclipse the burning bush. Its fire had never died out of his heart.

The aged prophet was soon to die, be buried by the angels, and raised by the Archangel. The beginning and ending of his life had been brought lovingly together. And surely the old warrior carried the glory of the bush with him through yonder gates of pearl.

God bless the aging saint who can happily look back upon his own burning bush. Abraham had the oaks at Mamre, where he entertained the angels. Elijah had his juniper tree, where the angels entertained him. Zacchaeus had his sycamore tree, where he first met his Lord.

My own burning bush was a mulberry tree where I offered my first prayer and learned that God loved lonely boys. That was 67 years ago, but the bush grows brighter as the years go by. What is your burning bush?



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Making the Sabbath a Delight to Preschool Children

By L. A. Skinner

THE Sabbath should be made so interesting to our families that its weekly return will be hailed with joy."—*Child Guidance*, p. 536. "Do not weary them with long prayers and tedious exhortations, but through nature's object lessons teach them obedience to the law of God."—*Ibid.*, p. 534. "Parents, make the Sabbath a delight, that your children may look forward to it and have a welcome in their hearts for it."—*Ibid.*, p. 536.

Parents of the preschool child can prepare the little one throughout the six secular days of the week to anticipate special happy experiences on the Sabbath. Sabbath is the day we go to Sabbath school, the day we go to the park and feed the ducks, the day we put food out on the feeder for the birds, the day we go down to the brook to find pretty stones, the day we go to the zoo to see the zebras, the day we look at a new nature book, the day we make our scrapbook of Creation week, or the day we go to the flower garden to see how many new blossoms have come out.

There are two goals to reach during these early, important preschool years. The first is to identify God as loving and kind, associated with the happy and beautiful, and the Sabbath as God's special day to bring delight to His children. The second is to lead children into a friendly appreciation of the various forms of life around them, so their spirit of adventure and exploration may be satisfied in years to come amid the handiwork of the Creator. This will prove a tremendous safeguard to them. Because of their natural curiosity at this age, there will never be a better time to accomplish this.

"The children generally will be inquisitive to learn the things of nature. They will ask questions in regard to things they see and hear, and parents should improve the opportunity to instruct and patiently answer those little inquiries."—*Ibid.*, pp. 300, 301. The parent does not need to be a

professional naturalist to meet this need, but should have a basic knowledge and love of nature along with some reference literature to which he may go to supplement his knowledge. "Let the mother . . . find time to cultivate in herself and her children a love for the beautiful things of nature."—*Ibid.*, p. 48.



Although a considerable portion of the Sabbath is spent in Sabbath school and church, at meals, and in physical rest, there should be time for active children to be out of doors with their parents. In good weather without going far they may visit the garden, view a spider web, listen to a frog, pick up a beetle, watch the squirrels and birds, and observe beautiful flowers. Perhaps a short run in the automobile will take them to a park, a lake, a river, a zoo, a mountain, or the seashore.

When weather does not permit outdoor activity, suitable indoor pleasures can be devised. I well remember an interesting Creation-week scrapbook prepared by my mother. Cutout pictures were pasted in to tell the story of each Creation day. The Bible text was centered amid the pictures, and we children never tired of this visual-aid material that established our faith in the God of Creation.

A terrarium (an enclosure in which small land animals are kept), an aquarium, or an ant colony working under glass will always present some

interesting phase of life to tiny tots. The simple germination of seeds such as beans, using moistened absorbent paper in a warm place, adds wonder to the minds of little ones as they see life breaking forth from the seed.

A walk along a stream is made much more fascinating if the parent carries a magnifying glass of eight or ten power. Also a water net will bring up various forms of life that are to be found in the pool, often otherwise hidden from sight. Fortunate is the parent who can locate a bird nest being built near the house in the spring. Through mirrors or binoculars the day-by-day log of nest, eggs, baby birds, feeding, learning to fly, and empty nest will present an ever-changing pleasure.

"Mothers . . . should not be so engrossed with the artificial and burdened with care that they cannot have time to educate their children from God's great book of nature."—*Ibid.*, p. 54. Of Jesus it is said, "Apart from the unholy ways of the world, He gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man. From His earliest years He was possessed of one purpose; He lived to bless others. For this He found resources in nature; new ideas of ways and means flashed into His mind as He studied plant life and animal life."—*Ibid.*, pp. 50, 51.

Is Your Child Considerate?

By Alice Brehm Williamson

Recently I read an interesting article about Emily Post. In it she was quoted as stating, in effect, that good manners consist of a thoughtful consideration for the welfare of others and that such consideration becomes natural only as children form the habit at an early age.

It is said that during his first six years a child learns more than he does in all the rest of his life. Surely this is no exaggeration, for during those first years he learns to control all the basic functions and to fit himself into a society in which some things are right and some are wrong. It is in this latter phase of experience that parents and teachers often fail to give proper guidance.

Susan is five; she is always welcome

in any home. At an early age she was taught to have respect for the feelings and property of others. She was told that to share her toys was being a "good sport," but that if some other child did not wish her to touch his toys, his wishes should be respected, and it was "hands off" for her. She was given positive directions, not negative, for her mother knew that "don't" can be a tiresome word and many unfavorable suggestions are contributed by "don't" instructions. "Please" and "thank you"—simple but impressive words—very early found a place in her vocabulary. Of course, she had to be reminded often, but after five years they now come naturally.

Respecting the Rights of Others

Susan has been taught the golden rule of doing unto others as she would have others do unto her. Yet she is not a timid or thwarted child; she knows how to take care of herself. On her first day at a new nursery school, she met with some opposition on the part of a four-year-old boy. Finally, he hit her. Susan went to the teacher and said, "Miss Keene, Jackie hit me. I know it's wrong to hit, but sometimes people have to be shown how it feels. May I hit him—not hard—but just to show him?"

I think respect for older persons is an attractive and rare characteristic in this day in which freedom in work and play is emphasized in our educational set-up. This idea of freedom is misunderstood by many parents. They should know and teach their children that freedom, liberty, gives to each of us a chance to express his thoughts, to make choices, and to carry out his own plans, but that these privileges must be shared equally or they will disappear.

Juvenile delinquency usually develops only when children have not been properly taught. It is due to the fact that parents and others have neglected to fulfill their obligations to the children, to the communities, and to themselves. The penitentiaries and asylums are full of people who might have been assets instead of liabilities to society. These people, who could have been helped to find pleasure in taking the right paths at the beginning of their lives, chose the wrong ones, made serious mistakes, and were punished; or, meeting opposition for which they were unprepared, slipped into lives of unreality.

A child is happiest when he learns to fit himself acceptably into a society. The Bible (American Standard Version) says, "Train up a child in the way he should go, and even when he is old he will not depart from it" (Prov. 22:6).—*National Kindergarten Association.*

THE Children's Story

Daddy's Prayer Answered

By Arthur S. Maxwell

Soon dozens of Samaritans were crowding around Jesus. Boys and girls pressed close to Him, while some struggled for a seat on the wall around the well. Could this stranger really be the Messiah?

As Jesus talked about His kingdom of love they listened with growing eagerness. Never had they heard anybody speak this way. This Jesus of Nazareth was so kind, so gentle, and, well, so understanding. He seemed to know everything about everybody.

Every boy thought He was talking to him. Every girl was sure He was talking to her. And the things He said were so simple that even the youngest knew what He was talking about. His words were so beautiful they seemed like living water bubbling up out of Jacob's well.

When at last Jesus said that maybe it was time to go, everybody protested, "Oh, no, don't go! Stay and tell us more!"

So Jesus stayed. When darkness fell the people took Him back to their village and gave Him the best room they could find.

All next day and the next He remained with them. No doubt He went from home to home, comforting the sad and making everybody feel better. Before He left there wasn't a single sick person in Sychar.

At last, when Jesus had to leave, tears filled many eyes. Nobody wanted Him to go. The Bible says that "many of the Samaritans . . . believed on him."

Traveling on northward, Jesus came once more to Cana of Galilee, where

Trust Him

By Minnie Gardner Woolley

When the way is long and dark and drear,
Your heart is sick with dread and fear,
You lose the things you hold most dear,
Then trust Him, only trust Him.

When paths are stony, rough, and steep,
The narrow way you cannot keep,
The hidden snare, the pitfall deep—
Oh, trust Him, only trust Him.

When faint and footsore in the way,
Your weary feet so prone to stray—
You fear you're vanquished in the fray,
Then trust Him, only trust Him.

Look up, and clasp His hand in thine.
The radiance from His face divine
Will make thy path like noonday shine,
So trust Him, only trust Him.

only a little while before He had turned water into wine at the marriage feast.

Here He was given a hero's welcome. News of what had happened in Jerusalem had already reached the little city. Everybody was thrilled at the story of how He had overturned the tables of the money-changers and driven the greedy merchants out of the Temple. It was almost too good to be true that one from among themselves, a Galilean, had had the courage to do such a thing!

Then, too, rumors were flying everywhere about the way Jesus had been healing people of all kinds of sicknesses. The Carpenter of Nazareth had not only turned water into wine but had made the blind to see and the deaf to hear! So now the people of Cana crowded around Him, as the villagers of Sychar had done.

About one o'clock in the afternoon, as they stood in the market place listening to Jesus, a well-dressed man, evidently in great haste, started to push his way through the crowd. His garments were dusty, for he had just ridden the 14 miles from Capernaum as fast as he could.

"Excuse me, please," the nobleman was saying, "but I must get through to Him at once. It's very urgent."

The crowd opened to let him through.

"Come and heal my son," he said to Jesus, "for he is at the point of death."

"Unless you see signs and wonders," said Jesus tenderly, "you will not believe."

"Sir," begged the desperate man, "come down before my child dies!"

How this daddy loved his little boy!

Jesus understood.

"Go," He said. "Your son will live."

Maybe it was the way Jesus said it, or perhaps it was the look in His eyes or the smile on His face, but whatever it was, the nobleman knew that what He had said was true. He believed the word of Jesus and stopped worrying about his boy, much as he loved him. To prove his faith he stayed in Cana with Jesus the rest of the day, even though his home town was but a three-hour journey away.

Next day this nobleman started out for Capernaum. On the way he met some of his servants coming up the hill. Their happy faces told him that they had good news.

"Your son is well!" they reported eagerly.

"I know," said the nobleman. "But tell me, when did he begin to get better?"

"At one o'clock yesterday," they said, "the fever left him."

"One o'clock!" murmured the nobleman. "One o'clock!" That was the very moment Jesus had said, "Your son will live." How wonderful! How very, very wonderful! He could hardly wait to get home to see his son and tell him what Jesus had done for him.

The Bible says that not only did he himself believe in Jesus but "his whole house." He won them all for the Saviour.

Let's Have a Good Time—4 (End of Series)

"Fulness of Joy"

By L. R. Callender

THANK God, I'm an atheist!" One man is supposed to have said. Whether or not this actually happened, many who claim to be atheists do recognize the existence of God in various ways. They have a hazy concept, though unadmitted, that all good things come from above.

All the world is seeking for two things—peace and happiness. One man robs a bank in an effort to obtain happiness through money. Another strives for happiness through drink. Others seek joy through sports, dangerous activities, reckless abandon. But true happiness is found only in Christ. He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). The psalmist declared: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11). And Isaiah added, "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3).

Peace, joy, happiness, true pleasure, real fun—all these and more are waiting for young men and women who give their hearts to Jesus Christ. What can Christian youth do for genuine pleasure in the spiritual phase of life?

Let us begin at the beginning, with personal devotions. Follow the Morning Watch, pray, meditate, and study the Bible. Get acquainted with its great themes: the character and will of God, the nature of Christ, the plan of salvation in relation to the plan for the entire universe and eternity. Fortified with a knowledge of these, the Christian youth is ready to enjoy true pleasures and avoid life's deceptions and hidden pitfalls.

One real pleasure is summed up in the words "community service." In a hundred ways each Missionary Volunteer can serve the community and in doing so present Christ to those who do not know Him. Have you participated in a Voice of Youth effort? Have you been one of the speakers and felt the thrill of being used of God to preach the gospel? Or if you have not yourself taken an ac-

tive part, have you seen the glow of pleasure and satisfaction on the face of those who did? There is happiness in such pursuits that the world cannot rival. If there are not enough youth in your community to conduct a public effort, you can share your faith by yourself, or with the help of one or two Christian friends, through literature distribution, Bible studies, and cottage meetings.

Of course, every Christian youth will want to enter heartily into all the church-sponsored activities, such as the Sabbath school, prayer meeting, MV meeting, Sunshine Band, Ingathering, and youth camp. Speaking of youth camps, there is always a need for a few reliable young people to



Good books—what pleasure they give!

serve as staff members at summer camps. Have you tried that? It is hard work but great fun!

There is no lack of good reading for Seventh-day Adventist teen-agers. All should read and thoroughly digest the book *Messages to Young People*. In it you will find the answers to all the questions that puzzle you with regard to social relations, recreation, amusement, choice of vocation, establishing a home, and many other important matters. Read *Pilgrim's Progress* too, if you have not already done so. Then there are the MV Book Club selections chosen each year by the General Conference MV Department.

It is to be hoped that you have already read your Bible through, but

have you tried reading it through in connection with the Character Classics Plan, which correlates the Spirit of Prophecy books with daily portions from the Bible? Many have said that they received greater pleasure and understanding from the Bible in that way than they ever had before. Try it. You will also want to keep up with the denominational publications such as *The Youth's Instructor*, *REVIEW*, *Listen*, et cetera.

With the exception of some of the MV Book Club choices that might be of a secular nature, all this suggested reading would be excellent for Friday nights and Sabbath afternoons, when young people sometimes have difficulty finding appropriate activities. That is also a good time for studying the Sabbath school lesson.

In addition to good reading, there are plenty of other things to do on Sabbath. If there is time left after helping with all the missionary activities of the MV Society and other church organizations, there are a number of good, wholesome games that are appropriate for the sacred hours. But remember that there is danger in playing even good games if it is done only for the sake of amusement or when competition becomes dominant. There are several games on the market that have simply been changed so as to use Biblical symbols and pictures, with the game itself remaining purely secular in nature and contributing in no way to a better understanding of God, His Word, or His creation. It is a mistake to play these games on Sabbath merely because they have Bible pictures on them or use Bible symbols. Let the content and purpose of the game be your guide.

Among the desirable activities for the Sabbath are those that help one become better acquainted with God's handiwork. Bible geography is a good study also, for it assists one in becoming familiar with the lands that are the background for the Scriptures.

Thoughtful youth will find a wide variety of spiritual activities in which to engage and from which to receive both pleasure and knowledge. It is agreed by all that the thing men call happiness is an elusive thing. If it can be found only in Christ, as we have shown, then should we not count ourselves fortunate indeed as His followers?

Young man, young woman, have you found that "peace . . . , which passeth all understanding"? Have you discovered the thrill of Christian living? If not, will you not leave behind the fleeting pleasures of the world and experience the true joys that Christ and His service offer?

Spiritually, mentally, physically, He wants you to have more satisfac-

tion and true pleasure than those who have not given their heart to Him. If you let Him, He can and will ensure that experience for you. That is why He said, "I am come that they might have life, and that they might have it more abundantly" (John 10: 10).



- Students of Middle East College in Beirut, Lebanon, bring in a good number of Voice of Prophecy enrollments almost every Sabbath afternoon. A fine group of older junior students, under the direction of Euphemia Bryne, have been among the most enthusiastic cooperators in this undertaking.

- George Sharpe and Helton Fisher, senior ministerial students from Union College, and their associates held a successful meeting in Nebraska City recently. Four took their stand for the truth.

- In recent weeks the Pathfinder group from Glendive, Montana, under the pastorship of Larry Lewis, have presented a spiritual program to all churches of our faith as well as one other in the southeast corner of the State. According to Joe Barrows, Pathfinder leader, the young people chose for their theme "A Guide to Live By," based on the four main topics of "Bible Study," "Secret Prayer," "Faith," and "Courage." The program consisted of readings from excerpts in *Gospel Workers*, and poems and prose similes between nature and character building.

- The West Coast intercollegiate workshop was held on the campus of Walla Walla College, April 15-17, with student delegates from La Sierra College and Pacific Union College joining those of WWC for a discussion of problems in organization, administration, and promotion, reports Jerry King, coordinator. John Hancock, youth leader of the North Pacific Union, gave the keynote address, "We Receive to Impart," and Presidents P. W. Christian of WWC, Norval Pease of LSC, Dean M. E. Mathisen of PUC, and Dean F. A. Meier of WWC, as well as advisors of the student organizations joined student delegates in general and special sessions.

- Three Atlantic Union College students received publishing career scholarships at a recent chapel service. They were Merrill Carkin, Peter Cooper, and Benjamin Plumb. The scholarships provide \$300 to junior and senior students who have canvassed successfully at least one summer, and who plan to enter the publishing ministry. C. H. Smith, publishing secretary of the Atlantic Union Conference, was in charge of the service at which these scholarships were presented.

- Last summer Torkel Tjerandsen, a Norwegian student colporteur, sold 49,000

kroners' (U.S. \$7,000) worth of literature in thirteen weeks. This equalled nine scholarships under the terms of the Norwegian mission school. For six succeeding weeks this young man's sales never dropped below 5,000 kroner (\$700) a week.

- Carole Westbrook was awarded the grand prize of the annual Arts Festival at Pacific Union College for her painting in oils, "Seascape."

- Brenda Weibel, La Sierra Academy senior who is studying under Alfred Walters, was the featured violin soloist for the annual spring concert by the La Sierra College orchestra May 16. Miss Weibel was recently declared winner of the annual Redlands Bowl auditions and is scheduled to solo at the Bowl on June 23. She will play "Legend" by Wieniawski.

- Several fellowships, assistantships, and traineeships in recognition of high scholastic attainment are being granted to Walla Walla College students and alumni this spring. Among those to receive these awards are: James Van Hise, senior chemistry major; Tom Walters, chemistry major; Audrey Radomsky, chemistry major; Orvin Wagner, physics major.

- Kenneth Kelln, junior physics major and premedical student will be the first Walla Walla College student to take part in a summer research program at the University of Washington School of Medicine on an assistantship offered by the school. Lassia Radomsky, junior chemistry major, will also work at the same school this summer as a research assistant.

- The following 13 students at Seattle Junior Academy each raised at least \$130 and received the Jasper Wayne award this year: Tim Clough, Jerry Kramer, Corra Lenn Elliott, Carolyn Ruddle, Audrey Ching, Pat Ruddle, Jack Taylor, Bob McSwain, Charles Green, Marilyn Gange, Clifford Ruddle, Jim Clough, Bob Heathcock. The total Ingathering funds collected by these enthusiastic youth and their classmates was \$6,378.69. The enrollment of Seattle Junior Academy is 215.

- The faculty of San Pasqual Academy recently announced the valedictorians of the senior class of 1959 as Beverly Marie Fisher and Larry Stump. Martha Gonzales is salutatorian. This senior class is the first in the history of SPA to have two valedictorians.

Junior Talks

A Statue to a Living Man

By D. A. Delafield

There is a town in one of the Southern States in which the statue of a living man is on display. This is unusual, because most statues honor great people who are dead and gone.

This living man is represented as having two books in his hand. Can you guess what those two books are?

Our friend in marble is a zealous Christian. His first business in life is to talk to people about Jesus and invite sinners to accept Him as their Saviour. Everywhere he goes he smiles and tells his friends and acquaintances what Christ has done for him. He then extends the gospel invitation. It is this witnessing for Christ that has made him beloved of his people.

The two books are a Bible and a telephone directory. Perhaps you were going to say, "The Bible and *The Great Controversy*," or perhaps "the Bible and *The Desire of Ages*." But no, this man is not a Seventh-day Adventist. He is a member of another church and he is a sincere Christian.

The reason he carries the telephone directory with him is that in this book he has the names and addresses of nearly all the people in town. Everyday he looks up new names. Everyday he makes new calls. He would like to visit every family in town.

Perhaps this is not a bad idea—a Bible and a telephone directory. Just think of what would happen if every Seventh-day Adventist carried these two books wherever he went. The Bible in which to find light and spiritual knowledge to pass on to the people; the telephone directory to provide names and addresses for visits. Not a bad idea, is it?

This man is a joyful man. He loves his fellow townsmen. And people love him, or they wouldn't have erected a statue to honor him. Remember, he is still living. He is not dead.

And this reminds me of a sermon I heard at a camp meeting last summer. The preacher made a mistake in quoting Luke 1:13 when he said, "Thou shalt call his name Joy." (The preacher should have said, John.) "Thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost" (Luke 1:14, 15).

Can you think of a Christian friend whose name is John or Jane who might very properly be called Joy? Like John, he or she bears glad tidings. And such a person is great in the sight of the Lord! Perhaps there are no statues erected to the memory of such dear Christians, but God regards them with delight.

Christians should present the appearance of joy and happiness. Do you present that appearance when you witness for Jesus, or are you glum and unhappy? Did you ever see a statue erected to a Christian who was gloomy and sad? Where Jesus is, there is joy and peace.

"CORNFLAKE CRU

Comments on a Widely Publicized

Colorful Book That Caricatures Adventists

By the Editor

IN 1957 there was published a colorful book, *Cornflake Crusade*,* which sought to tell the story of the rise and growth of the ready-to-eat breakfast-cereal business in the United States, particularly Battle Creek, Michigan. The author is Gerald Carson. If one enjoys light reading, free-wheeling caricature, and frequent ridicule of religion, this book will delight him.

As might be expected, Seventh-day Adventists are frequently mentioned, especially Mrs. E. G. White. Mr. Carson freely admits that Adventists figured prominently in the vast dietary changes that have taken place in America since mid-nineteenth century. His book begins with a description of the unwholesome, often indigestible, foods that constituted the American dietary in the days when men were unconscious of calories and had not yet learned that a lengthening waistline means a shortening lifeline. In fact, one suffers a mild case of emotional indigestion by simply reading the graphic story of the eating habits of those earlier days.

In his opening chapter Carson remarks: "Ripples from Battle Creek washed all distant shores, modifying over the span of two generations our ideas about food, physiology, nutrition, fresh air, physical culture and the Good Life."—Page 12. In almost the closing lines of his book, he speaks thus of the effect produced by the crusade for better hearth, primarily through better diet, that was waged in Battle Creek: "The effect was to accomplish a wider diffusion of grain foods—a substantial contribution to the convenience, the enjoyment and

the well-being of the world."—Page 255. By his own admission these changes were in no small degree inspired by Seventh-day Adventists.

But between the first and last chapters, Carson has sprinkled through some 250 pages a strange array of statements, some merely ludicrous, others actually scurrilous, regarding Adventists in general and Mrs. White in particular. All the old libels, culled from D. M. Canright's writings, plus a few we had never heard of before, are woven into the narrative. The pattern of the book seems to be on this wise: Yes, Adventists, with Mrs. White as their leader, did pioneer in this or that health principle—but. Then is sprinkled on some bit of ridicule to offset any possible implication that there might be inherent worth and pioneering vision in what Adventists have done.

An Old Technique

The technique, of course, is not new. We know of no better tactic to employ when one is forced to admit certain facts but is loath to let them carry their full and natural implication. It is not difficult to make even the greatest of statesmen, yes, even the greatest of saints, appear irrational, erratic, and even ludicrous if stray incidents here and there, or stray statements, are cleverly turned.

The author did not confine his ridicule to Adventists. He let it wash over onto Dr. J. H. Kellogg, W. K. Kellogg, and C. W. Post, of Postum fame. But the main force of the waves was first on Adventists, the light spray came on the others. In fact, Dr. J. H. Kellogg, who unquestionably was a most remarkable man, is made to stand out, at least occasionally, as the hero of the story, the one man really able to oper-

ate that distinctive type of institution called a sanitarium.

Why Comment on This Book?

Now why should we take time to comment on this kind of book? We read it two years ago, then laid it aside with the comment that most of its argument and attack had been answered before in documented works. But over the two years there have repeatedly come to us requests from our subscribers for a review of the book. We have also noted the reviews that this work has been receiving in outstanding publications. Only last week we received from England a clipping of an extended, illustrated review of the book in what we understand is the most widely circulated newspaper in England. The one who sent the clipping added his request that we comment on the book. So, after two years, we are reviewing it, lest our silence be mistakenly understood by some as an inability to offer a rejoinder.

The author of *Cornflake Crusade* does not go far in his book before regaling his readers with an account of the alleged fanaticism, climaxed by ascension-robed saints that expected the advent of Christ in 1844. This is supposed to provide at the outset sure proof that Adventists from their very beginning have been an unstable, religiously incredible, people. He says:

"Devout Millerites either busily sewed on their white cambric ascension robes—or didn't—according to which of two sharply differing schools of historiography one accepts on this point."—Page 79. In the small-type references at the back of the book, he explains what he means by "two sharply differing schools of historiography." His two exhibits of the school that describes our spiritual an-

* Gerald Carson, *Cornflake Crusade*. Rinehart and Company, Inc., New York, 1957.

ADE"

cestors, the Millerites, as wildly fanatical, are, J. B. McMaster, *A History of the People of the United States and the Revolution of the Civil War*, and Clara Endicott Sears, *Days of Delusion*.

He notes that in these two works, "the Millerite excesses are vividly but inaccurately described, according to Adventist writers." Then he adds: "For the denominational view of what happened, see Francis D. Nichol, *Midnight Cry*."—Page 272. It is evident that he gives no weight to the Adventist "denominational view," at least he seems wholly uninhibited in his description of the alleged fanatical excesses of the early Adventists of the 1840's. But in his haste to tell a colorful story, Mr. Carson forgot to tell his readers some very important facts in this connection. For example:

What the Author Failed to Tell

He failed to state that McMaster's history, which devotes seven pages to Millerism, is confessedly constructed from newspaper accounts. Anyone turning to the newspapers of the 1840's will find that a great many of the items are prefaced with "it is reported," "it is rumored," or "it is said." Mr. Carson failed to tell his readers that in *The Midnight Cry* is found an exposure of some of the best stories in McMaster's work, exposures that include photographic reproductions from the press of that day. These exposures include an editorial in one of the leading newspapers that confesses that many of the stories about the Millerites must be marked off as rumor and gossip intended to defame a religious group.

He failed to tell his readers that Clara Endicott Sears's book is confessedly built, from beginning to end,

from reminiscences collected in letters written by aged people some 80 years after 1844. Nor did he mention that these letters are examined in detail in *The Midnight Cry*.

So much for the first of the "two schools of historiography."

Mr. Carson refers, in two or three instances, to the work of a historian of the early decades of the nineteenth century, Dr. Whitney Cross, whose book, *The Burned-Over District*, was published in 1950 by Cornell University. Dr. Cross is cited in support, at least obliquely, of certain criticisms of the Millerites. But Mr. Carson failed to tell his readers what Dr. Cross said in one of the concluding chapters of his work. We quote:

"The behavior of these poor souls who based every hope on this world's ending on October 22 [1844] has been a fascinating and controverted subject. How should people who expected to behold their Lord in the flesh and to witness the holocaust of the wicked world as they rose into heaven conduct themselves during their last days and hours on earth? The legend which grows out of the careless folk taste for fun, color, and drama descends to us brimful of zestful humor at the expense of the Millerites. The extraordinary situation encouraged observers alien to the movement to let their imaginations run riot: conceiving what kinds of things they might choose to do with their last hours, they passed on these conceptions as good stories, which in time collected an aura of hoary respectability and served for the truth.

"Thievery, murder, lasciviousness, and insanity; the preparation of ascension robes in such numbers as to boom the textile markets; gatherings

in cemeteries (where the saints of the past must be gathered up), and on hill tops and hay stacks (to make the ascent easier); the abandonment of business, distribution of money, and reckless scattering of possessions—these indictments against the Adventists, grown in folklore, have commonly been written into history without close examination.

"So far as immorality is concerned, a little reflection has more validity than any amount of prejudiced contemporary evidence. The whole movement developed from an utterly literal but absolutely logical study of Scripture. However simple their reasoning, Millerites were consistent thinkers above all else. How could sincere watchers for the coming of 'the Bridegroom' possibly bring themselves to sin on the very eve of the judgment? Every article of their faith led them in the opposite direction. No more moral and righteous people would seem ever to have inhabited this earth.

"The latest student of the movement, furthermore, has successfully demonstrated by laborious research in the records of New England insane asylums that no greater proportion of Millerites than of other people became mental cases in the period. No hint exists in reliable sources relating to western New York that such a charge was even seriously made in this region. Nor does any scrap of genuine evidence substantiate the myth of the ascension robes."—*The Burned-Over District*, pp. 305, 306.

In a footnote Dr. Cross explains that by "the latest student of the movement" he means the author of *The Midnight Cry*. Then he adds im-

(Continued on page 23)



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HARRY ANDERSON, ARTIST

William Miller preaching the message of Christ's imminent return.

News From Home and Abroad

Skogli Badesanatorium, Norway

By Alf Lohne
President, West Nordic Union

THE addition just completed at Skogli Badesanatorium in Norway has completely changed the look and operation of the sanitarium. One of the effects is that the health authorities of the country now place the sanitarium in the highest and best class among its group in Norway.

The new addition consists of a building erected between the two old ones, thus linking the buildings together into one unit. The new building provides room for 20 beds for patients, so the full capacity of the sanitarium is now 85. A much-needed elevator in the new building is a great improvement. Formerly, helpless patients were carried by the physical therapists down to the treatment rooms in the basement, and back again to their rooms, or they were wheeled up and down the stairways in an "electric step-wheel chair."

The new building also contains a reception room, administration offices, doctors' offices, and a spacious sitting room. On the roof is a terrace for sunbathing. One may obtain a wonderful view over Lake Mjosa and up the Gudbrandsdalen Valley from this roof.

All the rooms in the new building have private toilet, telephone, and an

intercommunication system through which the patients can call the office, and vice versa. All worships in the parlor and services from the chapel can be broadcast to the patients in their rooms.

Since the sanitarium was bought in 1946 many improvements have been made. At the time of purchase everything was very primitive. Most of the bathtubs were rusty and rough. In the last few years, however, changes have been made. In 1953 new, modern treatment rooms were dedicated, and now with this last addition the sanitarium has been raised to a much higher standard.

The first year of operation (1947) the sanitarium had 382 patients. Last year the number increased to nearly 1,000. Each patient stays an average of four weeks for treatments. Administrative director is M. K. Stavnem, and medical director is Harold Lie, M.D., specialist in rheumatology. Working with them is the chaplain-pastor, Alfred Lie, and a well-trained group of physical therapists, dietitians, and 60 other workers.

The sanitarium has a very good name all over the country. Last year practically no advertising was needed, and still many more patients

requested admittance than the sanitarium could take. The greatest problems are to handle the waiting lists and to obtain enough qualified workers for the staff.

All kinds of people come to the sanitarium; among them bishops, fishermen, government officials, farmers, church leaders, factory laborers, and workers in all the trades.

The influence of the Christian spirit of the institution has reached far. The other day I visited one of the highest officials in Norway regarding a matter of great importance to our denomination. Before I went to see him we had prayer in our office for the outcome of my visit. As soon as I came to him he greeted me with these words: "I am glad to see you, Pastor Lohne. I can tell you that thanks to the Adventists I am able to be in my office and do my work today."

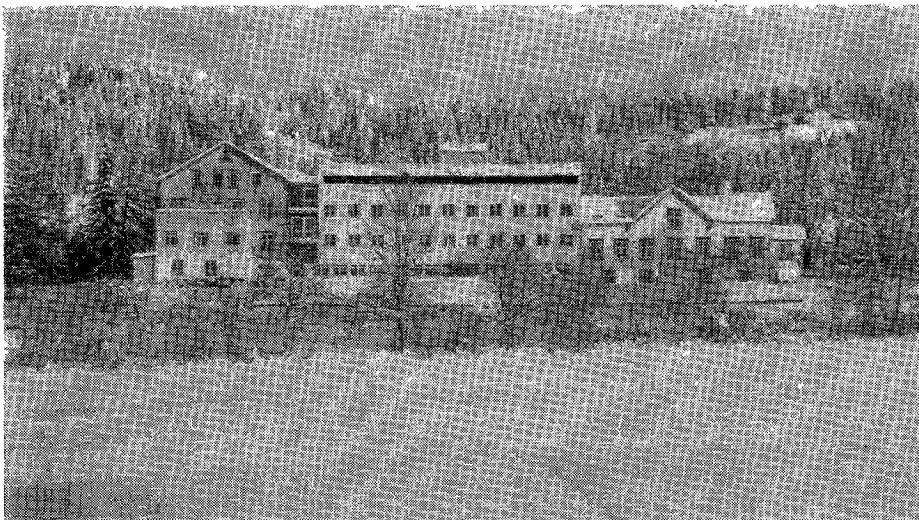
When I asked him what he meant, he answered with a smile: "I have just come home from a stay at the Skogli Sanitarium. The treatments I received there, together with the rest and relaxation to which its good atmosphere invites, have given me strength and health to continue my work. Whenever I am down in health I seek refuge in your sanitarium."

Skogli Badesanatorium today fills its place by the side of the other two health institutions in Norway operated by our denomination: the North Norway clinic in Tromso, and the Health Home in Oslo. Besides these we have about 40 privately operated institutions and treatment rooms that do a great work for the Master. Eternity alone will fully reveal the results of this part of the Lord's work.

Japan Union Annual Report

By E. A. Hamlin

The annual meeting of the Japan Union Mission Committee was held at the mission headquarters in Tokyo, approximately four miles from the center of what is now considered the world's largest city, which has a population of nearly 9 million people. The union committee of 21 members were pleased to have as visiting guests R. S. Watts, field secretary of the General Conference; and C. P. Sorensen, president, and W. L. Pascoe, treasurer, of the Far Eastern Division. The in-



Framed by the beauty of nature, Skogli Sanitarium in Norway is situated on a hillside, away from all noisy traffic. The new building is in the center. On the roof is a spacious sunbathing terrace.

spiring reports presented showed that 1958 had been a good year in the work of God in this challenging field of nearly 92 million people, including those living on the island of Okinawa. At present there are three local missions within the union territory, with headquarters in Okinawa, Kobe, and Tokyo.

The work began in Japan 63 years ago. The membership at the close of December, in 1958, stood at 3,915. There are 48 churches and 44 companies, with 53 church pastors and interns carrying on a regular program of pastoral-public evangelism. The membership in the 86 organized Sabbath schools was 7,588 at the close of 1958, with the largest number in relationship to church membership on the island of Okinawa. The membership there is 250 and the Sabbath school membership is more than 800. As a result of winter evangelism (January to March, 1959) on Okinawa more than 100 prospective new church members were in attendance at both the Sabbath school and worship services recently in the island's largest church at Shuri, where the mission office is situated. Baptismal classes have been organized.

Advances Noted

In all lines of church endeavor the church moved forward in progress and advancement during 1958. The Voice of Prophecy began broadcasts over a newly opened radio station in Osaka, which has a metropolitan population of over 4.5 million. The reception to the broadcast and the correspondence courses by mail has been most encouraging. Japan is improving its radio and television service each year. More than 250,000 have enrolled to date in the Bible courses by mail. The college, located 45 miles from Tokyo in a beautiful rural setting, enrolled the largest number yet, totaling more than 450.

On the college campus, a fine cafeteria and kitchen completed last year

represents a big advance. The school cafeteria was recently recognized as the best in that area, and soon an award is to be given by the public welfare officials of Chiba Prefecture.

Nearly 42,000 patients visited the Tokyo Sanitarium-Hospital or its clinic, which is located on the grounds of the union mission compound. Of this number 6,908 came for the first time. Many interesting stories could be told of the strong, continued medical-evangelistic program and of souls who have found their way to an understanding of the Great Physician. The best financial year for the hospital was 1958. The school of nursing continues to carry on a fine program. Another senior class is about to graduate. More than 65 have graduated since the school was revived after the war years.

The publishing house, under the management of M. C. Bird, with 50 employees, enjoyed one of its best years in 1958. With 190 full- or part-time colporteurs now working in the field under the able leadership of C. B. Watts and his associates, last year was the best in our history, with sales of books and periodicals amounting to 39,636,517 yen (U.S. \$110,101.44). The students last summer delivered 5,341,590 yen (U.S. \$14,837.77) worth. This represented an encouraging gain over the summer of 1957.

A new four-bed clinic has been opened on Okinawa; another clinic was opened in northern Japan; and a new clinic will be established on the second floor of the Osaka Evangelistic Center. The Osaka Center is under construction, the ground-breaking ceremony having taken place February 24 with some 70 people in attendance. The event was given excellent coverage in the press and on radio and TV. In fact we were given seven and a half minutes free time on two different TV stations and one radio station. The building is being constructed by one of Osaka's smaller contracting companies whose presi-

dent is a Catholic. He appeared and spoke briefly at the ground-breaking ceremony.

The future looks bright. We still enjoy great liberty here and must press quickly into the unfinished task. We are going forward in faith.



Avondale memorial stone, recently erected and dedicated. Standing beside it are (left to right): M. V. Campbell, F. G. Clifford, and E. E. White.

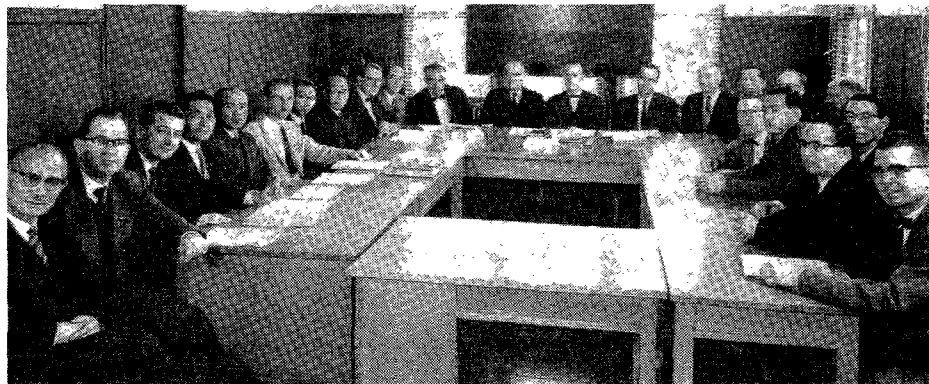
The Monument to the Furrow

By Arthur L. White

At the Theological Seminary extension school conducted in 1958 at Australasian Missionary College, Cooranbong, New South Wales, careful study was given in the Prophetic Guidance class to God's providences in establishing the work in Australia. Of particular interest was the founding of the college at Cooranbong in a rural district 76 miles north of Sydney.

One factor that had far-reaching influence in leading the committee on the location of our college to decide to purchase the 1,500-acre property on which our college has been erected was finding the "neat-cut furrow" in a little clearing near Dora Creek—a furrow about six feet long and about nine inches deep, seemingly newly plowed but with no evidence of the presence of farm equipment or horses' hoofs.* It was immediately recognized as the furrow that Ellen White had described to her traveling companions as she journeyed to Cooranbong on the day of decision, May 23, 1894.

On the train as she and some others traveled north to Cooranbong she told how in the visions of the night it seemed to her that she, with others, was looking over land being considered for our school in Australia. As



The Japan Union Mission committee in session at Tokyo, February, 1959. Seated at the center table are (left to right): R. S. Watts, field secretary of the General Conference; C. P. Sorensen, president of the Far Eastern Division; W. T. Clark, president, and G. O. Bruce, secretary-treasurer, Japan Union Mission; and W. L. Pascoe, treasurer, Far Eastern Division.

* See "Prophetic Guidance That Launched a College," in *The Review and Herald*, April 3, 1958.

they walked through the forest they came upon a clearing with a neatly cut furrow about six feet long.

As Ellen White described the vision she told of two men who knew well the black soil of Iowa, who came through the forest to the furrow, and observing its rather light, sandy soil, declared that the land was poor and that we would be disappointed in its yield should we purchase it. Then in vision Ellen White saw the angel of God stand upon the upturned furrow and declare that false witness had been borne against the land. He explained the properties of the soil and declared that if it were properly worked it would yield a rich harvest.

Needless to say, when Ellen White and those with her came upon a furrow like the one described in advance and shown to her in vision, and when the members of the committee came through the forest and spoke the very words Mrs. White had described as having heard in vision, it made a deep impression. It was a factor in making clear to the brethren that the estate they were examining was indeed the property they should purchase, despite the declaration of the government land expert that the soil was so poor that if a bandicoot should choose to cross it, he would find it necessary to carry a lunch box with him.

Recently the Australasian Division arranged to have a stone monument erected at Cooranbong as a reminder

of the interesting experience on that autumn day in 1894 when God's providence was seen in such a marked way. This procedure is in full harmony with the instruction the Lord gave to His people of old, that monuments should be erected, such as the one set up on the plain near the river Jordan, that when the children should inquire "What mean ye by these stones?" the fathers would recount to their children the history of God's providences of earlier days. See Joshua 4:6.

The monument dedicated in December, 1958, will serve to keep fresh in the minds of our youth who prepare for training at Australasian Missionary College the fact that this college is indeed an institution of God's planting.

This monument was dedicated at the time of the visit of M. V. Campbell, General Conference vice-president. Elder Campbell led out in the dedication of the stone on which the following inscription appears:

"About 500 yards east of this spot was found the furrow seen in a dream by Ellen G. White which led to the establishment of the Australasian Missionary College in this district in 1894."

Because the lowland spot where the furrow was found is now a cow pasture, not easily accessible, the monument has been erected near the central buildings of the college. Behind

it is the brick music hall. The chapel and the boys' dormitory are at some distance to the left, and the girls' dormitory is not far away at the right.

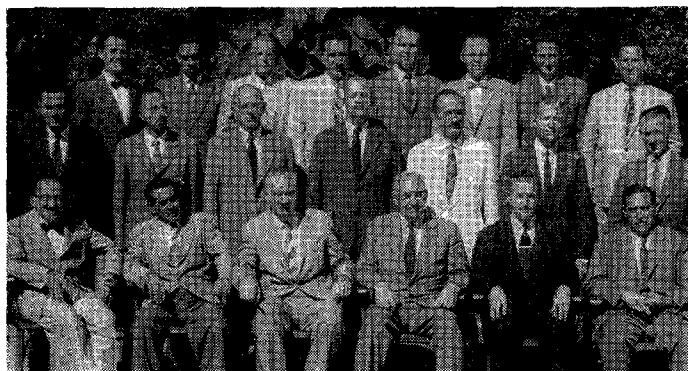
May the providences of God in the establishment of our college in Australia be ever kept before the oncoming generation of Seventh-day Adventists in the great South Pacific area and throughout the world as an omen of God's special guidance till the work is done.

CME Alumni Postgraduate Convention

By W. E. Macpherson, M.D.

Beginning with religious meetings on Friday night and Sabbath, March 6 and 7, the twenty-seventh CME Alumni Postgraduate Convention was held on the Los Angeles campus during the succeeding week. The short courses that were given on the school's campus on Sunday and Monday received very favorable comments and attracted an unusually large attendance.

On the succeeding three days the general meetings were held at the Biltmore Hotel. The program was of excellent quality and included noted speakers from various parts of the United States as well as from the faculty of the School of Medicine. More than 1,000 people attended the banquet on Wednesday evening to par-

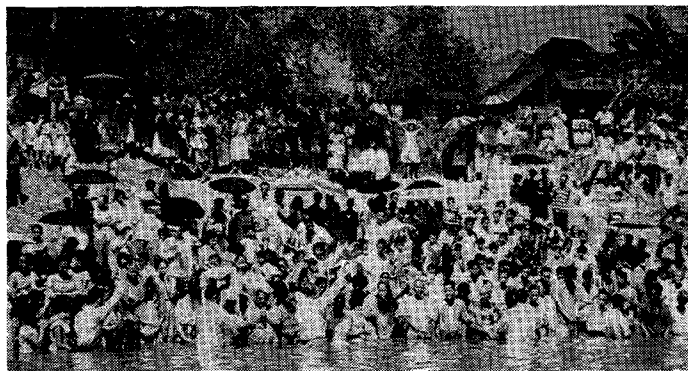


South American Division Educational Council

The South American Division educational council convened at Colegio Adventista Brasileiro (near São Paulo, Brazil) from February 3-11. Twenty delegates were present, including all the union educational secretaries, and the directors of the fourteen colleges and secondary schools of the division. Seated, fourth from left, is E. R. Maas, educational secretary of the division.

At this important council, basic guidelines were approved that will greatly unify and strengthen the educational work of the division. Plans also were perfected for holding a series of study conferences and workshops for the upgrading of the educational leaders and secondary teachers of the division.

G. M. MATHEWS



Largest Baptism in the Philippines

On Sabbath, February 14, 109 new believers were baptized in the Pampanga River at San Luis, Pampanga, Philippines. These were the firstfruits from the evangelistic effort being conducted by A. S. Canlas, with B. G. Pangan assisting. The ministers participating in the baptism were F. D. Martin, A. S. Canlas, J. P. Acosta, C. L. Finney, and I. D. Hernando. I understand that this is the largest number of candidates we have ever baptized in a single service in the Philippines.

It is planned that two more baptisms will be held. Following the baptism, meetings were held in the afternoon. The speakers were H. L. Reyes and R. A. Van Arsdell. Overflow crowds attended.

R. A. VAN ARSDELL

ticipate in the installation of new officers for the alumni association of the School of Medicine and to hear a lecture by Dr. Alonzo L. Baker.

The Alumni Postgraduate Convention is a joint function of the School of Medicine with its alumni association. It is one of the means by which continuing medical education is afforded those who are engaged in the practice of medicine. It has developed into one of the best and most reputable meetings of its kind on the West Coast.

Some of the popular activities of the week include meetings of members of the alumni in various class groups. This is an enjoyable social occasion that revives friendships and creates a renewed interest in CME.

Meeting With Believers in Assam, India

By W. F. Storz, President
Northeast India Union

Two hundred Garo-speaking members gathered for camp meeting in Puntimary, Assam, February 23 to 26. They came from different churches throughout that area, some of them walking as far as 30 miles. They were housed in temporary grass huts, but brought their food and did their own cooking.

Visiting speakers were D. S. Johnson from the division, Pastor and Mrs. W. G. Lowry, Pastor and Mrs. B. J. Williams, Pastor and Mrs. W. F. Storz, and H. D. Erickson. The theme chosen for the meetings was planned to inspire confidence in the remnant church and its doctrines.

The women's and children's meetings were well attended. Judging by the rousing singing that could be heard and the happy faces that returned to the main pandal [a temporary building] after each meeting, they were much enjoyed.

Aside from the regular services the camp meeting had three high points. First, an ordination in which Brother Prem Bazroy, the Garo circle leader, was set aside to the gospel ministry. Elder Johnson preached the ordination sermon, pointing out the solemn responsibility that rests upon the gospel minister. This first ordination in the Garo Hills fulfills a long-standing need.

Following the ordination came the second high point as Pastor Bazroy led six young people into the watery grave of baptism. Four of these were accepted as members into the Rajasimla church, and the other two joined the Dilma church.

The third high point was the marriage of two young people, at which



The group in attendance at Mawkaiew annual meeting, from the Khasi-Jaintia circle, Assam, India.

Pastor Williams officiated. The bride, Eleanor Dogree Marak, is the daughter of one of our workers, Oron Singh Marak, and the groom is Levishon Mingkrak Sagma.

Each night the campers could be heard singing late into the night, and about four o'clock in the morning we would be awakened by more singing and happy talk. The Spirit of God was felt at each meeting, and our dear people returned to their areas greatly encouraged and strengthened to live close to the Saviour and witness for Him.

A regional meeting was next held in the Mawkaiew church, the oldest of our churches in Assam, from February 27 to March 1. The members of this church were host to about 50 believers from all over the Khasi-Jaintia circle. The meetings began at eight in the morning and continued until about nine at night, with just enough time off to eat.

More than 100 people attended the various meetings, filling the church to capacity. At times some even had to stand by the windows and in the doorways. All showed a keen interest in the messages that were presented by the various speakers. A communion service was held, then Elder Johnson conducted an ordination service for Holiwell Dkhar.

Several of those present at the meetings requested baptism. Two were men who had walked more than 60 miles to attend the meetings. A number of years ago one of these men became dissatisfied with the way his church was observing Sunday, and when searching God's Word to learn how the Sabbath should be observed, he read about the true Sabbath. He tried to keep the Sabbath for a number of years, not knowing that there were any other Sabbathkeepers in the world.

About ten years ago Brother Dhap-sing, a colporteur, sold this man a Khasi book, which contained the Sab-

bath message. He continued to study and now wants to join the church. He has undergone much persecution for his new faith, but remains true to God.

These people need our prayers.

Spokane, Washington Evangelistic Crusade

By C. Lloyd Wyman

The Coliseum, Spokane's largest and most beautiful auditorium, was the scene of the grand opening of the Harris-Wyman-Dudley evangelistic crusade, September 21, 1958. The attendance was 2,500.

Services continued four nights a week most of the time until the close of March with a two-week break during the Christmas holidays. Except for the first two Sunday nights, the meetings were conducted in a renovated automobile sales and service building on the main thoroughfare of the city. Throughout most of the series, the weekend crowds ranged from 1,000 to 1,200 people. At least half those in attendance were not Seventh-day Adventists.

We give God the praise and thanks for more than 170 precious souls who have joined God's remnant church through baptism or profession of faith. The number of marked conversions and victories attest the presence of the Spirit of God during this campaign.

It was a joy to see an Iranian exchange student forsake her Mohammedan religion and rise from the baptismal waters to walk with the living, loving Saviour.

A Roman Catholic mother, who was able to attend but one meeting, read every sermon that our worker delivered to her door. Though the truth angered her at first, she kept searching and praying for God's guidance. The Holy Spirit finally led her all the way into God's family.

Among a number of remarkable



The Harris-Wyman-Dudley evangelistic team and assistants, with part of the new members baptized during the Spokane, Washington, evangelistic crusade.

conversions is the story of how God lifted three young men, musicians in a Western-type band, out of the entertainment world and planted their feet in God's true church. A popular record that was made by the group is enjoying high sales at this time. These brothers have counted it a joy and privilege to turn their backs on their former worldly life.

From nearby Fairchild Air Force Base, three young airmen were baptized. These men are wonderful examples of radiant, enthusiastic Christians. One young man, a Roman Catholic, had considered entering the priesthood at one time.

It has been most satisfying to see an unusually large number of youth and young married couples step out of the world "into this marvellous light."

A "big brother" program has been in effect for some time as a part of the follow-up work for these new people. A special program has been started to integrate the young people and young married couples into the church family.

The pastors of the three Spokane churches have been most cooperative and helpful. They are N. R. Johnson, E. G. Brown, and M. Heinrich. Besides these men and their wives the evangelistic program has enjoyed the assistance of two Bible workers, Florence Stentzel and Vivian Dyck. Mary Wilhelm assisted part time during the first half of the series. Brother and Sister James Madsen gave support to the first half, and Brother and Sister Irwin Kurtz, to the last half.

The members of the union evangelistic team include Elder and Mrs. Stanley Harris, Elder and Mrs. Lloyd Wyman, and Elder and Mrs. Dean Dudley.

We invite you to join us in prayer for the Christian growth of these new brothers and sisters in God's family.

Battle Creek Health Center

By Dunbar W. Smith, M.D.

After prolonged and careful study, the board of trustees of the Battle Creek Sanitarium and Benevolent Association voted recently to change the name of this institution to the Battle Creek Health Center. This was done because the word "sanitarium" has lost its distinctive meaning in recent years due to its use in connection with alcohol cures, insane asylums, and other enterprises. Many guests and potential guests have criticized retention of a term they declared was seriously affecting patronage and creating prejudice against the institution.

The Battle Creek Health Center, first Seventh-day Adventist medical institution, opened its doors September 5, 1866, as the Western Health Reform Institute. On December 25, 1865, less than a year before, while at Rochester, New York, Ellen G. White was instructed in vision that the Advent people should have a medical institution of their own. Soon funds were raised in Michigan, New York State, and elsewhere for purchasing a property and equipping it for service. The institution, though passing through some trying years, was a success from the beginning, but it achieved its greatest growth and development under the direction of John Harvey Kellogg, M.D.

Dr. Kellogg suggested, shortly after assuming his responsibilities, that the name of the institution be changed as the word "reform" was not popular.

The following notice appeared in *The Health Reformer* of June, 1877. "CHANGE OF NAME.—Among the various metamorphoses which the Health Institute of this place has undergone during the last eight months, it has changed its name. The present plan

of conducting the institution makes the name Medical and Surgical Sanitarium more significant of its real character than its old name by which it has been so long known. It is hoped that the institution has entered upon a new area in beginning the second decade of its existence; and under the circumstances it is certainly not improper that it should receive a new christening."—Page 191.

When someone remarked that the word "sanitarium" was not in the dictionary, Dr. Kellogg said that it soon would be. And it was.

As the medical work spread and new institutions were established, most of them also were named "sanitariums," so that for many years, with the exception of the Clifton Springs Sanitarium in New York State, which claims to be the first institution using the word "sanitarium," Seventh-day Adventist medical institutions were distinguished by this name. The second medical institution founded by the denomination, the St. Helena Sanitarium, was originally known as the Rural Health Retreat.

With the new and more comprehensive name of Health Center the Battle Creek institution will continue to provide the traditional sanitarium care, emphasizing proper diet, physical medicine, and health education along with all other proved scientific methods of treating the sick, including surgery and psychiatry.

It will be of interest to many to know that for the first time as far back as records are available, the income of the institution during the first four months of the current fiscal year, totaling \$469,347.96, has offset expenses. This is a good omen.

Future plans include a replacement of the 60-year-old hospital building. This new unit will include a new and modern physical medicine department, surgeries, et cetera. The present hospital will be converted into a nursing home. The center will then include the sanitarium, hospital, the medical clinic, the physical medicine and rehabilitation department, the nursing home, and the mental health unit. Plans are under way for a training program in physical therapy and, eventually, in nursing.

From Home Base to Front Line

A. G. Zytoskee, recently of Willowdale, Ontario, Canada, sailed from New York City April 22, on the S.S. *Hoegh Silvermoon*, en route to Egypt. Sister Zytoskee and their daughter will join him after the close of the present school year. From 1947 to 1957

Elder and Mrs. Zytoskee served in the Middle East. He has accepted appointment to the presidency of the Nile Union, the headquarters being in Heliopolis, near Cairo.

Elder and Mrs. R. C. Skinner and three children sailed from New York City April 23, on the S.S. *Flying Gull*, en route to Beirut, Lebanon. They are returning after furlough to Teheran, Iran. Sister Skinner is a registered nurse, having graduated from Madison Sanitarium and Hospital in Tennessee. Her maiden name was Zetta Gladys Callender. Brother Skinner is a graduate of Walla Walla College. From 1952 to 1958 they served in Teheran, Iran. Upon his return he will resume his work as president of the Iran Mission.

Elder and Mrs. D. K. Short sailed from New York City on the S.S. *African Star*, April 28, returning after furlough to Mombasa, Africa. Prior to marriage Sister Short's name was Garnette Mathe. She attended Southern Junior College and Washington Missionary College. Brother Short completed a course at Washington Missionary College and served as a minister and printer before being sent overseas. They have worked in Africa eighteen years. He will continue his service as manager of the East African Publishing House in Kenya Colony.

Dr. and Mrs. R. B. Maddox and two children, of Chehalis, Washington, left Seattle, Washington, May 3, going to Seoul, Korea. Sister Maddox' maiden name was Celia Johnson. She is a graduate of Union College and an experienced secretary. Dr. Maddox graduated in the Class of 1948 from the College of Medical Evangelists. He has accepted a short-term appointment to serve as a relief doctor for four months in the Seoul Sanitarium and Hospital.

Alma Binder left New York City May 4, returning to Addis Ababa, Ethiopia, after furlough. She is a graduate nurse and obtained a B.S. degree from Pacific Union College in 1941. In March, 1949, Miss Binder was sent out to Ethiopia for service. She will continue her work as director of the School of Nursing and Nursing Service in the Empress Zauditu Memorial Hospital.

Annie Laurie Gifford, returning following furlough, left New York City for Rangoon, Burma, May 5. She graduated from Union College and taught elementary school a number of years before her appointment to China in 1948. After a year of service in China she was transferred to Rangoon, where she has served as a church school teacher. She will resume her teaching work upon her return.

E. E. ROENFELT



Story of Pitcairn Island

By Norman Ferris

Review and Herald Publishing Association, \$1.50

Made famous by the mutiny on the *Bounty* 170 years ago, and now forming one of the most romantic spots in the advance of Adventist missions, Pitcairn Island has captured the permanent interest of people in all parts of the world. This cameolike account brings the saga of the conversion of its population to Seventh-day Adventism into sharp focus. It begins with Pitcairn's primitive history in which it features the making of the South Sea stone axes when the island was an isolated spot off the main sea lanes and brings the story up to today when 27,000 people annually pass its rocky shores. There is a Robinson Crusoe quality in the narration of the incidents that holds the reader charmed. One of the most attractive of the Golden Treasury Series. Gift boxed.

"Cornflake Crusade"

(Continued from page 17)

mediately, "My own research substantiates Nichol's conclusions."

Dr. Cross and Mr. Carson seem to differ in their evaluation of the Millerites. There is, of course, another major difference—Dr. Cross is something of an authority on American religious history of the early 1800's!

It is true that Dr. Cross says that subsequent to the great day of disappointment in 1844 there were fanatical excesses by certain groups here and there. This we have never questioned. We have sought only to make clear that after the disappointment, the Millerite Movement, proper, broke up because there was no well-coordinated organization. Anyone on the fringes, fanatical or otherwise, could claim the name, Millerite, and bring the whole movement thus into

disrepute. Every religious group in its early days has suffered from this fringe embarrassment. John Wesley fiercely rebuked such unstable persons. But no one in his right mind ever lays the excesses of such unruly fringe elements against the door of Methodism.

There is something more that Mr. Carson failed to tell his readers when he disposed of the forbiddingly documented 560-page *Midnight Cry* as simply the Adventist "denominational view of what happened" in those background days of Adventism. For example, he failed to tell his readers that this book reveals that less than two weeks after October 22, 1844, one of the Millerite leaders, appealing to a Boston editor's sense of fair play, secured extended space on the front page of the *Boston Post* of November 2, 1844, to refute by chapter and verse an array of wild stories about the Millerites, and charged that "every story about ascension robes" was "false." Part of this newspaper story is photographically reproduced in *The Midnight Cry*, opposite page 401.

Now think of the Millerites, less than two weeks after the great disappointment openly challenging their critics and all gossipmongers right in the center of the area of Millerite activity, to prove, if they could, the truth of their wild stories, including "every story about ascension robes." It passes the bounds of credulity to believe that if, as the legend goes, the Millerites poured out of the cities by thousands on the great day, in flowing ascension robes, one of their leaders only a few days afterwards would openly charge that all stories of ascension robes were false. Though we combed the newspapers for the days following the *Boston Post* story of November 2, we found not one paper that took up the challenge.

William Warren Sweet, professor emeritus, University of Chicago, is considered one of the foremost American church historians. In 1952 he wrote the book, *Religion in the Development of American Culture, 1765-1840*. Actually, his book covers into the 1840's. Were Mr. Carson, as his long array of small-type notes in the back of his book suggests, really

Photographic reproduction of a paragraph from a front-page article in the *Boston Post*, November 2, 1844. In this article the Millerite leader, J. V. Himes, answers in detail a whole array of groundless stories that were afloat regarding Millerites. Note that he labels "every story about ascension robes" as "false." His article appeared only eleven days after October 22, when the Millerites, according to legend, were said to have left the cities by thousands, dressed in ascension robes. We found no record in the contemporary press that any newspaper challenged his charge of "false."

A Bro. Williamson, in Medford, has been reported as having committed suicide, and left his family destitute:—He informs us that ten ship carpenters board at his house, who would not, if the family were very destitute. Bro. Riker, of New York city, on whose body the Coroner went twice to sit, is still very happy in looking for the Lord. Bro. Wyatt, of Dover, who has been reported to have poisoned himself to death, is also still well. Every other case of suicide and death that we have been able to trace—not excepting the two children which froze to death one night near Philadelphia,—are equally false,—and also every story about ascension robes, etc.

desirous of giving his readers a wholly accurate story of that earlier period, he would have quoted to them these lines from the closing chapter of Dr. Sweet's book, in which he comments on Millerism:

"[*The Midnight Cry*] is the most thorough piece of research that has been done on the Millerite Movement. . . . The widespread accusations that Millerism had driven people insane and caused many to commit suicide has been refuted by Nichol in a careful study of asylum records for the years involved. Nichol also has produced indisputable evidence that the numerous stories of the Millerites providing themselves with ascension robes and gathering on hilltops to await the coming had no basis in fact."—Pages 310, 311.

We are embarrassed and would ask the reader's pardon for quoting lines that speak so kindly of a book we have written, were it not that we have no option in the matter, inasmuch as Mr. Carson has sought to dispose of *The Midnight Cry* as merely "the denominational view."

More Might Be Given

We assure our readers that much more along the lines of Dr. Sweet's and Dr. Cross's comments might be given, including, for example, the book review in the *American Historical Review*, which is the official organ of the American Historical Society. But we hardly think this is necessary. We would add only this, which is another point that Mr. Carson failed to tell his readers, that the *Encyclopaedia Britannica* agrees in the judgment of Dr. Sweet, Dr. Cross, and others of the same scholastic standing. In 1951 this foremost reference work in the English-speaking world, had the biographical sketch of William Miller rewritten, and a historical article on Seventh-day Adventists prepared, that give no support to J. B. McMaster, Clara Endicott Sears, Mr. Carson, and all others who have reveled in the colorful Millerite legend.

It would seem that in the light of what has here been set forth, one might be pardoned for reaching, at least tentatively, the conclusion that

Mr. Carson could hardly be described as an unprejudiced writer on Adventists.

Next week we shall consider further features of his book.

Report From Western Mindanao Mission

By J. R. Obregon, President

The Western Mindanao Mission was organized on January 2, 1958, just over a year ago. At that time we had 152 churches and companies with a total membership of 4,980. At the close of 1958 our membership had risen to 5,523, with 557 being baptized during the year. The tithe income totaled \$42,781.14. Sabbath school membership reached 7,140.

The laity in our mission are uniting their efforts with the ministers. Some are holding public efforts. As a result of the labors of 132 lay preachers, 307 believers were baptized in 1958.

We started our publishing work with nine colporteurs, but at the close of the year we had nineteen. They delivered books and magazines worth \$10,483.35.

During the year we opened ten church schools and one mission school, with a total enrollment of 455 and 13 teachers. Through the labors of the teachers 52 children were baptized. Our 2,033 young people are our mainstay in the evangelization of our mission territory. In order to strengthen the youth in their evangelism we organized them into seven MV district associations. They held seven regular cottage meetings and won 108 people during 1958. At present they are conducting broadcasts on 18 radio stations.

Recently a fire razed one half of the Ozamis City commercial district, leaving 8,000 homeless. Property loss was three million dollars. We are thankful that our rented mission headquarters in the business section near the city hall, was spared.

As we view in retrospect what God has wrought in our mission during its first year, we are confident that the future is bright.

• In Brief •

OVERSEAS

Inter-American Division

● Iván Ruiz is conducting a series of evangelistic meetings in the new church building in Puerto Barrios, Guatemala. To date 61 persons have indicated their desire to follow Christ. Nine have asked for baptism.

● V. E. Berry, division educational secretary, reports that 16,948 children were enrolled in Seventh-day Adventist elementary schools in the Inter-American Division as of December 31, 1958. Of these boys and girls, 356 were baptized during 1958.

● The year 1959 has been designated as Laymen's Training Year in the Inter-American Division. Methods of soul winning are being presented by means of training schools, conventions, and institutes in the seven union fields.

● April 16 was Academy Day at the Puerto Rico Academy in Mayaguez, Puerto Rico. On this day students in grades 8 to 10 came from many parts of the island to visit the academy. The program for the day, beginning at 9:00 A.M., included a welcome ceremony, patriotic features, industrial exhibits, games, music, and midday luncheon.

● F. B. Moore reports that the recent student colporteur institute held at Antillian College, Santa Clara, Cuba, resulted in 46 youth being accepted as student colporteurs for the coming vacation period.

Northern European Division

● Ingathering has made a wonderful beginning again in the British Union. Almost every member has caught what might be called Ingathering fever. To date the gain over the same period last year is about £500. Newbold College students broke all records by collecting £2,200 in three days. Solicitation by Newbold church members is still continuing.

● News from West Africa indicates that a progressive program of evangelism is being fostered throughout the whole union. The large campaign conducted in Monrovia by E. E. Cleveland of the General Conference Ministerial Association, along with his associates, has brought most encouraging results. A letter dated April 9 from L. E. Daniels, president of the Liberian Mission, states that more than 60 have already been baptized, and others are being prepared for baptism. This addition of new church members will bring great encouragement to our loyal and faithful workers and members in the Liberian Mission.

● Lay evangelism in the villages and towns of Ghana is one of the most encouraging activities now going on in that field. It is reported that during the past three years no less than 730 souls have been won to the Lord by this means.



Departmental secretaries and evangelists of the Western Mindanao Mission.

● Another aspect of evangelism in West Africa that is making encouraging progress is the work of the Voice of Prophecy Bible Correspondence School. D. H. Hughes is now in charge of this work. He reports that the Ibadan office is serving up to 6,000 active students, and during 1955-1958 a total of 36,453 students have graduated from one of the four courses offered by this Bible correspondence school. The total number of baptisms reported during that time is 152.

● The educational program in West Africa is a most fruitful field for evangelism. For instance, at the Ihie Training School, East Nigeria, 29 souls were baptized from among the student body in 1958.

● During the year 1958 Norway had two literature evangelists whose sales reached \$10,000 or more. These two brethren are Olav Tonnesen and Fritjof Asheim, each of whom sold more than 70,000 kroner's worth of books.

South American Division

● The combined report of the Brazil Publishing House and the Buenos Aires Publishing House shows that during 1958 a total of 570,000 subscription books and 3,940,000 of our missionary magazines were sold. During 1959 it is planned to have six new subscription books ready in the Portuguese language.

● N. M. Merkel, president of the Bolivia Mission, reports that on April 18 another baptismal service was conducted in the city of Oruro. This makes a total of 175 baptized since the beginning of the evangelistic campaign in September, 1958.

● Recently one of our colporteurs working in Brazil had a very unusual experience. During a period of three weeks he presented the book *Vida de Jesus* (*The Life of Christ*) 250 times, and at the close of each canvass for the book an order was taken, without a single refusal. This reveals to some extent the desire of the people to know more of the Word of God.

NORTH AMERICA

Atlantic Union

● J. C. Holland, formerly of the Columbia Union Conference, has been called to the Southern New England Conference as assistant secretary of the conference legal association.

● The New York Center is having a series of weekly fellowship suppers that give visitors an insight into Adventist meatless eating. At the close of each meal June Croft demonstrates how the different dishes were prepared. The suppers are strategically served between the 5:30 health talk and the Sunday evening evangelistic lecture.

● During Health Education Week teams from the New England Sanitarium and Hospital visited the schools of the Southern New England Conference. The groups were led by Dr. D. W. Ruggles, Millie Urbish, and Marilyn Kueffner.

● Merle L. Mills, president of the Southern New England Conference, visited several of our denominational centers in Asia

en route to Africa, where he is speaking at a series of camp meetings this summer.

● The new Taunton, Massachusetts, church was officially opened the weekend of April 3-5 with special services and an open house. Dr. Roy Latimer was chairman of the building committee and Joseph Dever was treasurer. The builder was John D. Cowan of the Attleboro church.

Columbia Union

● T. N. Neergaard is the new secretary-treasurer of the New Jersey Conference. He takes the place of Walter M. Nosworthy, who is now secretary-treasurer of the Chesapeake Conference.

● Richard Dickinson is the new Bible teacher at Mount Vernon Academy. He takes the place of Charles Dart, who is now principal of Blue Mountain Academy in the East Pennsylvania Conference. Elder Dickinson is at present leader of the Portsmouth district in Ohio, and served previously at Mount Vernon as dean of boys.

● Edgar Bradley has been named new assistant treasurer of the Potomac Conference. He served previously as assistant auditor of the conference. He has served in the Book and Bible House of the East Pennsylvania Conference before coming to the Potomac Conference.

● Raleigh G. Burchfield, secretary-treasurer of the New York Conference, has accepted a call to become secretary-treasurer of the Potomac Conference. He takes the place of William H. Jones, who is retiring from active service.

● Robert Kerr, former district leader in the Chesapeake Conference, has accepted a call to the pastorate of the Camden, New Jersey, district. He takes the place of Dan Cotton who will take up his post late this summer as a member of the theological department staff of Washington Missionary College.

Lake Union

● Two church school children, Marianne Sjoren, age 12, of the Hinsdale church school, and Jimmy Jenks, age 9, of the West Suburban church school, were two of the first ten in the Illinois Conference to receive a beautiful 17-jewel watch for outstanding missionary work. They have delivered 120 single copies of magazines or the equivalent in subscriptions. These young people, who are now working toward their summer camp project at Little Grassy Lake, have discovered it can be fun to be missionaries and work for others.

● S. K. Lehnhoff, a pastor-evangelist in the Ohio Conference, has recently joined the working forces of the Illinois Conference. Elder Lehnhoff took up his new duties as pastor of the North Shore and Wilmette churches on Sabbath, May 2.

● The juniors of the West Central church in Chicago sponsored a fair on April 26, to raise money for their building fund. They offered popcorn, candy, baked goods, sandwiches, handwork, old books, and many other articles for sale. The Dorcas Society and Home and School organizations also had booths with displays for sale.

Northern Union

● K. M. Nelson has accepted a call to become principal of Plainview Academy at Redfield, South Dakota.

● The Barron brothers opened an evangelistic series at Hutchinson, Minnesota, April 19, and on May 10 at St. Paul.

● M. W. Deming, pastor of the College View church in Lincoln, Nebraska, conducted the Week of Prayer services at Oak Park Academy. Jacob Chang, Bible teacher, arranged the details of the services.

● W. J. Harris, associate secretary of the General Conference Sabbath School Department, has conducted Vacation Bible School workshops in all of the conferences of the Northern Union. He was assisted by O. R. Rees, Sabbath school secretary of the union.

● The Plainview Academy choir, under the direction of DeWayne Rhodes, gave a program for Governor Ralph Herseth of South Dakota, his staff, and the officers of the State Educational Department at Pierre, in the rotunda of the State capitol building.

North Pacific Union

● J. A. Upchurch, dean of men at Southern Missionary College for the past three years, is joining the Walla Walla College staff as dean of men, replacing A. J. Johanson who will be returning to India in an administrative position.

● Miss Ruth Lawrence of Takoma Park, Maryland, this month joins the staff at Walla Walla College as secretary to the president. A graduate of Washington Missionary College, she has been employed by the Review and Herald Publishing Association as secretary to the circulation manager.

● Under the title "Hour of Prophecy" the MV Societies of the Chehalis and Centralia, Washington, churches conducted a series of meetings in the Rochester Grange Hall beginning April 5. The pastor, Quentin E. Qualley, was counselor and assisted with the music; otherwise the conduct of the meetings was entirely in the hands of the young people, who thus gained valuable experience.

● Twenty believers were baptized Sabbath, May 2, in Everett, Washington, as the first fruits of the evangelistic program being carried on there by the pastor, R. A. Rentfro.

● Four hundred people attended the recent cooking school at Kalispell, Montana, conducted by Dorothea Van Gundy, nutritionist of the International Research Foundation, Arlington, California. Miss Van Gundy was interviewed by Betty Kent of the "Woman's World" on KGEZ and was given many news spots on both radio stations as the classes progressed. On local television Miss Van Gundy presented a 15-minute demonstration on the preparation of nourishing and healthful desserts.

Pacific Union

● Several additions to the staff of Pacific Union College have been announced by M. E. Mathisen, academic dean. Allan B. Munroe, M.D., will head the health

SABBATH SCHOOL Activities

News From The Sabbath School Department

Dedicated Dollars

Have you ever had the joy of looking at your Sabbath school goal chart and seeing that your Sabbath school has met its missions support challenge? This was the privilege of W. K. Mansker, pastor of the El Paso, Texas, English church when at the end of a recent quarter he saw that his church had reached a per capita giving of almost 71 cents a member. The Thirteenth Sabbath Offering averaged more than two dollars a member.

The question comes, "How did they do it?" First of all, Ruth Pyle, the superintendent, was determined that the line of missions should not break where

she and her Sabbath school stood. She passed this burden on to her members. Then she supplied them with various types of reminders and coin savers. Achieving such a goal did not happen overnight, but the determination to succeed finally brought its reward both to the local church and to the cause of missions.

We are living in a time when we need to be dedicating our dollars to God more than ever before. The signs about us all foretell that the time to work is nearly over. "The night cometh, when no man can work." The day of reaching large numbers of people overseas and here at home will not last much longer. Already doors are closing in some lands, so now is the time for us to work.

By dedicating our dollars to the cause of God, and to missions in particular, we can still do a great work, but we must act quickly. Dedicating our dollars is a splendid method of evangelism. Evangelism? Absolutely! Our Sabbath

school is a soul-winning agency, whether it is done by directly bringing our friends to Sabbath school with us or by bringing our dollars so they may go to work for others we cannot reach personally. It is true that "not all can go as missionaries to foreign lands, but all can give of their means for the carrying forward of foreign missions."—*Testimonies*, vol. 9, pp. 55, 56.

Evangelism? Yes. "To show a liberal, self-denying spirit for the success of foreign missions is a sure way to advance home missionary work; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off."—*Gospel Workers*, p. 465. "If we have given our hearts to Jesus, we also shall bring our gifts to Him."—*The Desire of Ages*, p. 65.

G. M. SCHRAM
Sabbath School Secretary
Texico Conference

education program of the college. He will be student physician, teach health education and premedical courses, and coordinate the health and physical education program. Enola Davis, currently coordinator of the collegiate nursing program at Philippine Union College and Manila Sanitarium and Hospital, will join the nursing education department. She will teach in the clinical areas of medical and surgical nursing. Assisting in the chemistry department will be James Larson, graduate student in the field of chemistry.

● Robert L. Cone, associate comptroller of the College of Medical Evangelists at Loma Linda, has accepted a call to join the Paradise Valley Sanitarium and Hospital as administrator. Brother Cone received his education at Southern Junior College and Madison College. He has served as manager of the Madison Sanitarium and Hospital and of the Philippine Union College in Manila and spent one term in Africa before connecting with CME five years ago.

● The Flight of Time meetings for the San Jose area closed on Saturday night, April 18. A total of 104 were baptized during the ten-week series of meetings.

Southwestern Union

● Dedication services for the Ponca City, Oklahoma, church were held Sabbath, May 2. W. A. Dessain, president of the Oklahoma Conference, spoke at the 11 o'clock hour. L. C. Evans, president of the Southwestern Union, gave the dedicatory address in the afternoon.

● Outstanding Welfare Federation meetings were conducted recently throughout the Southwestern Union, featuring Maybelle Vandermark, from Washington, D.C.

● The Southwestern Union welcomed the senior students from Ozark Academy in a tour of the office on a recent date. These students were returning from the Lone Star MV Camp at Athens, Texas, where they had been guests of Southwestern Junior College on college day.

● The General Conference literature Big Week was highly successful in the Southwestern Union. More than \$30,000 worth of truth-filled literature was delivered in one week. L. E. Pitman, from Alexandria, Louisiana, led the men by working 60 hours and delivering \$2,945 worth, an average of \$49 delivered for each hour worked. Verna Robbins, from Tulsa, Oklahoma, led the women by working 58 hours and delivering \$995.98. This was \$17.17 delivered for each hour worked.

NOTICES

Literature Requests

[It is understood that all literature requested through this column will be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value, destroy if not deliverable.]

WANTED: *Signs, These Times, Instructor, Little Friend*, and *Message* magazines by Mrs. Lila Cornelius, Pittsboro, N.C.

Miss C. F. Willmore, 67 Hill St., Grahamstown, C.P., South Africa, wishes *These Times, Signs, Present Truth, Life and Health, Liberty, Listen*, and tracts.

WANTED: Recent copies of *Signs, These Times, Present Truth, Life and Health*, and *Instructor* by Richard Thompson, Box 270, Suva, Fiji, care of Central Pacific Union Mission of SDA.

Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex., urgently needs *Signs, These Times, Life and Health*, and tracts, but no *Reviews* or *S. S. Quarterlies*.

To the following addresses please send a continuous supply of missionary literature:

Kelly Hague, P.O. Box 44, Minden, W. Va.
Delores D. Thomas, 4 Lissant Road, Kingston P.O., Jamaica, B.W.I.
Gwendolyn Beacon, Seaforth P.O., Jamaica, B.W.I.
Esther Munaz, Midsayap, Cotabato, P.I.

Reviews and *Signs* are desired by Anacleto A. Ondap, Sr., Dangkagan, Kibawi, Bukidnon, P.I.

A continuous supply of *Signs, These Times, Listen, Life and Health, Liberty, Worker, Instructor, Guide,*

Primary Treasure, Little Friend, Message, old Bibles, small books, tracts, songbooks, and *S. S. Quarterlies* to the following: D. J. Donesky, Keisampat Road, Imphal, Manipur, India; Courtney Rennalls, 12 East Lane, Kingston Gdn., Kingston 4, Jamaica, B.W.I.; Lorenzo Santillana, San Joaquin, Iloilo, P.I.; Barbara N. Calla, Glad, Midsayap, Cotabato, P.I.; Catalino M. Salcedo, Aguisan, Himamaylan, Negros Occidental, P.I.; Lilia Eriman, Moises Padilla, Negros Occidental, P.I.; Louisa Garaza, Kabacan, Cotabato, Mindanao, P.I.; Benjamin Garaza, Pisan, Kabacan, Cotabato, Mindanao, P.I.; McDonald Mark, Cumuto Village, Trinidad, B.W.I.

CORRECTION

In an article about our work in the Middle East Division, in the *Review* for May 7, it was stated that Dr. Donald Casebolt had accepted an invitation to join the staff of the Seventh-day Adventist hospital at Benghazi, Libya. Dr. Casebolt informs us that unforeseen circumstances have forced a change in his plans, hence he will not be filling this assignment.

Church Calendar FOR 1959

North American Missions	June 6
Thirteenth Sabbath Offering (Middle East Division)	June 27
Medical Missionary Day and Offering	July 4
Midsummer Missions Service and Offering	July 11
Enlightening Dark Counties	August 1
Home Missionary Offering	August 1
Educational Day and Elementary School Offering	August 15
Oakwood College Offering	August 29
Literature Evangelist Rally Day	September 5
Home Missionary Offering	September 5
Missions Extension Day and Offering	September 12
JMV Pathfinder Day	September 12
Sabbath School Rally Day	September 26
Thirteenth Sabbath Offering (Far Eastern Division)	September 26
Neighborhood Evangelism	October 3
Home Missionary Offering	October 3
Voice of Prophecy Offering	October 10
<i>Review and Herald</i> Campaign	October 17-November 14
Temperance Day Offering	October 24
Witnessing Laymen	November 7
Home Missionary Offering	November 7
Week of Prayer and Sacrifice	November 7-14
Week of Sacrifice Offering	November 14
Gathering Campaign for 1960	November 21-January 9
Home Missionary Day and Offering	December 5
Thirteenth Sabbath Offering (Southern Asia Division)	December 26

Sabbath School Lesson Help

By HARRY W. LOWE
Associate Secretary, General Conference Sabbath School Department

FOR SABBATH, JUNE 20, 1959

God's Holy Word

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

THE introductory paragraph of the epistle to the Hebrews (ch. 1:1-4) is remarkable for its presentation of our Lord: (1) as *prophet*—"God . . . hath . . . spoken . . . by his Son"; (2) as *priest*—"he . . . himself purged our sins"; (3) as *king*—"He sat down on the right hand of the Majesty on high." This passage should be compared with the unique prologue to the Gospel of John (ch. 1:1-3).

We must not forget that throughout this lesson, as throughout the whole Bible, the finality of God's revelation and redeeming work centers in the living Word—the Creator, Redeemer, Prophet, Priest, and King.

1. The Spoken Word

Psalm 148:5. "He commanded, and they were created." In Hebrews 4:12 (R.S.V.) we read that "the word of God is living." This is a reference to the Written Word, but the next verse refers to the Searcher of hearts, the living Word: "Before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to do." The spoken creative command of God, the recorded Word, the incarnate Word, are all *living* and *powerful*. Because of this, creatures and worlds are created and sustained; by "the living and abiding word of God" sinners are born anew, or recreated and preserved from sin (1 Peter 1:23, R.S.V.; Heb. 1:3). Read *The Desire of Ages*, page 258.

Jeremiah 23:29. "Is not my word like as a fire? . . . and like a hammer?" The Word of God always enlightens the earnest mind (*Testimonies*, vol. 8, p. 156), warms the heart, purifies the life. It also reveals the nature of every man's lifework (1 Cor. 3:12, 13).

2 Peter 3:5-7. "The heavens and the earth . . . by the same word are . . . reserved unto fire against the day of judgment . . . of ungodly men." When the inspired written records of creation by divine fiat and of the destructive Deluge are rejected, men have little regard for the word that warns of the destruction of sin and sinners in

final judgment. Moreover, in their unbelief they lose all fear of God. "The sins that called for vengeance upon the antediluvian world, exist today. The fear of God is banished from the hearts of men."—*Patriarchs and Prophets*, p. 101.

Matthew 8:8. "Speak the word only, and my servant shall be healed." This earnest centurion had probably observed the finer things of Judaism, seen to better advantage among the villages of Galilee than among the factions in Jerusalem. His simple faith and humility grasped the power of the spoken word. If he could delegate power to his soldiers, how much more could the power of the infinite God be seen through a spoken word? See *The Ministry of Healing*, page 64.

Psalm 107:20. "He sent his word, and healed them" is reminiscent of Exodus 15:26, where God—the Hebrew reads *Jehovah-Roph'eka* ("the Lord thy Healer")—promised protection against certain diseases of Egypt if His people would "do that which is right in his sight." Compare Deuteronomy 28:27.

2. The Written Word

James 1:18. "Of his own will begat he us with the word of truth." It is difficult to separate the spoken and the Written Word at times. For instance, such expressions as "the word of truth" and "the word of God" (1 Peter 1:23) were used orally before they were written. They did not always refer to the whole Bible, for the canon of Scripture was not fixed till long after the last apostle had gone. But every part of the Written Word centers in, and came from, Christ, and "in him was life" (John 1:4). When He says, "Ye must be born again" (John 3:7), the life of God is in that converting word.

Matthew 4:4, second part. This spiritual life is communicated to the believer through all of God's words, and becomes the sustaining power of his life. "The word of God, spoken by Christ in the Old and New Testaments, is the bread from heaven."—*Testimonies*, vol. 6, p. 132.

1 Peter 2:2. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." The desire of infants for food is so strong that, as one commentator says, it is their only occupation! Do we have that intensity in desiring the Holy Word of God? This is the bread from heaven (*ibid.*), the channel through which God's Spirit flows to man (*The Acts of the Apostles*, p. 520), the means by which Christ abides with His followers (*The Desire of Ages*, p. 677), the shield against Satan's attacks to those who believe (*Testimonies*, vol. 1, p. 302); this is the power that enlightens the mind (*ibid.*, vol. 8, p. 156), imparts new life (*The Desire of Ages*, p. 391), quickens the conscience (*Testimonies*, vol. 7, p. 195), and is the treasure house of inspired truth (*The Great Controversy*, p. 193).

John 15:3, 4, 7. "Clean through the word." The words of Jesus were a quickening, spiritual power (John 6:63). In Ephesians 5:26 the Word is like cleansing water. Here in John 15:3 Jesus stresses again the cleansing and hence the quickening power of His words.

John 5:24 (R.S.V.). "He who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life." The life, words, death, resurrection of Jesus are the area in which men make their decisions for life or death. "In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God."—*Christ's Object Lessons*, p. 38.

3. The Eternal Word

1 Peter 1:25. "The word of the Lord endureth for ever." Nothing earthly is permanent, or, as the poet asks, "What's not destroyed by Time's devouring hand?" "The word of God is the only steadfast thing our world knows. It is the sure foundation."—*Thoughts From the Mount of Blessing*, p. 148.

Revelation 22:18, 19. "If any man shall add . . . if any man shall take away from the words of the book." If we add man's ideas to God's words He will bring fearful judgment upon us; if we take away, He will take away our reward of eternal life. This double warning and double curse emphasize the supremacy of God's Word. Do we add when we lead people into fanaticism, when we narrow the road to heaven? Do we take away when we fail to witness, when we live inconsistently, when we ignore duties we do not like? Read *The Great Controversy*, page 268.

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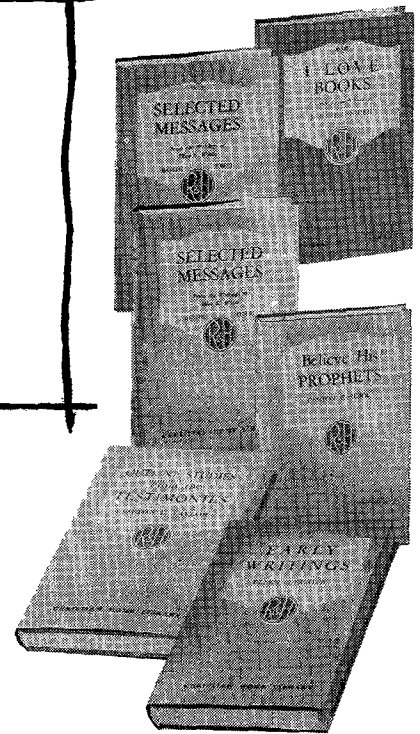
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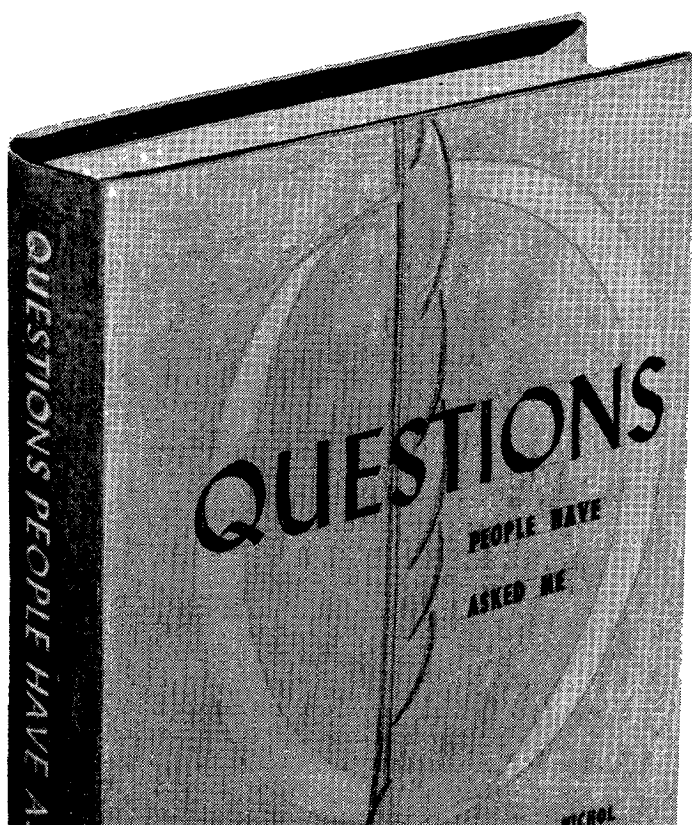
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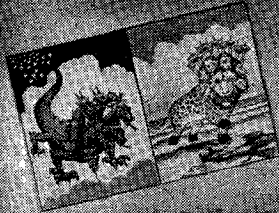
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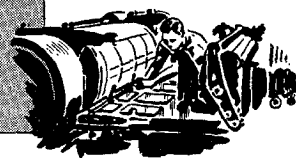
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As We Go to Press



North Argentine Academy Severely Damaged

According to cables received from the South American Division, a severe storm struck the North Argentine Academy on May 19, completely destroying the new dining room and kitchen, the barn, and a home, and doing lesser damage to other property. There were no personal injuries. This academy serves the North Argentine Mission, where O. R. Scully is president.

F. R. MILLARD

"Thank You" From Midway Island

"The papers that I have received while in the service have been a big help to me. I thank every one of you who is helping to make a serviceman's life much more pleasant by sending these wonderful papers to us. It has been just about a year since I joined the Seventh-day Adventist Church and I have enjoyed every moment of this time.

"A boy who bunked next to me a little over a year ago was receiving the *Signs of the Times*, which after reading he would pass on to me. That has been the big factor in my taking the Seventh-day Adventist religion as my own."

Thus writes Harold F. Hanes, soon to return to civilian life with a new-found faith, thanks to the Servicemen's Literature Fund. This is only one of hundreds of letters coming to our office expressing appreciation for the *Review and Herald*, *Youth's Instructor*, *These Times*, *Signs of the Times*, and other literature supplied to our servicemen by the offering taken in all our churches a year ago.

J. R. NELSON

Adventist Doctors in Japan

An interesting evidence of the growth and status of our work in Japan is the information that has just come to us about the professional representation among our membership there. A list of Adventist doctors and the churches to which they belong has just been received. Scattered throughout Japan among our various churches, larger and smaller, are 33 doctors, only four of whom come from

overseas. Among the remaining twenty-eight doctors, five are dentists, leaving twenty-three physicians among whom several specialties are represented. Specialties represented are: surgery, internal medicine, gynecology and obstetrics, psychiatry, pediatrics, and ophthalmology. Most of these physicians are graduates of Japanese universities and are in private practice or in government positions. Six of these Japanese physicians are on the staff of our Tokyo Sanitarium and Hospital, in addition to the four physicians from overseas.

We are glad for the substantial number of Japanese young people studying medicine today. Inevitably, with their loyalty to the Christian message and their activity in church affairs, they will bring strength and stability to our churches in Japan. Nurses from our Tokyo Sanitarium are among our very best trained and are highly respected for their initiative, leadership, and devoted service. With a team such as this developing in our churches in Japan, it is not difficult to believe that our medical ministry will serve its intended role in the finishing of the gospel task in Japan.

T. R. FLAIZ, M.D.

Growth Reported in Two Overseas Schools

In word just received from D. W. Holbrook, president of our Colegio Union training school in Lima, Peru, he writes that the school year opened with more than 300 students, the largest enrollment in the history of the institution. He says, "We have so many married couples we are hard put for housing, and our dormitories are splitting at the seams, having six in a room."

This institution is one of our strong schools, training our youth for much of the Inca Union. At the present time it is celebrating its fortieth anniversary. The leaders of this school are to be congratulated on its progress and development through the years.

We have just received a note from Dr. Reuben G. Manalaysay, president of Philippine Union College. Summer school has just begun there, with an enrollment of 365 students. This is by far the largest number ever enrolled in a summer school at that in-

stitution. Forty-four are enrolled for graduate work beyond the bachelor's degree.

Philippine Union College is rapidly taking its place as a training school for our youth of the Far Eastern Division, above the B.A. level. While institutions such as this one have many problems, they are pressing forward and we must ever remember them in our prayers, that God will continue to bless them and make them effective in training our Adventist youth for service.

E. E. COSSENTINE

Editor Going Overseas

On June 11 I will leave for a four-month trip to denominational offices and mission stations in countries around the world. Each week I shall send back to the *REVIEW* a story that I hope will help our readers to appreciate more fully the worth of the great mission program committed to this people. There will be stories from such diverse areas as Finland, Yugoslavia, Istanbul, Beirut, Cairo, Addis Ababa, Nairobi, Johannesburg, Bombay, Bangkok, Singapore, Sumatra, Borneo, Saigon, Hong Kong, Taipeh, Korea, Japan.

During my absence the *REVIEW* will be in the able hands of my two associate editors, Raymond F. Cottrell and Kenneth H. Wood, Jr. As usual, all mail for the journal should be addressed to: Editor, *Review and Herald*, Takoma Park, Washington 12, D.C.

F. D. NICHOL

Youth Advance in Ethiopia

The Seventh-day Adventist youth of Ethiopia have been pressing forward to new achievements. A recent cable informs us of a successful youth camp:

"First Ethiopian-wide MV Leadership Camp launched Lake Haik. Historic occasion. 135 in attendance. Enthusiasm high. [Signed] OPSAHL, BOKOVY." F. H. Opsahl is the treasurer and MV secretary for the union and Dr. A. P. Bokovoy and his wife are serving as medical missionaries at the Taffari Makonnen Hospital, Dessie.

R. L. Osmunson, MV secretary of the East African Union, was also present to aid in the instruction.

L. A. SKINNER